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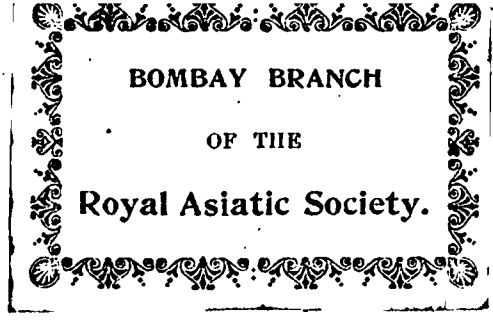

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The Book

of the

Knight of La Tour-Landry.

OXFORD
HORACE HART: PRINTER TO THE UNIVERSITY

Original Series
33

The Book

of the

Knight of La Tour-Landry,

Compiled for the Instruction of his Daughters;

TRANSLATED FROM THE ORIGINAL FRENCH INTO ENGLISH IN THE REIGN OF HENRY VI, AND EDITED FOR THE FIRST TIME FROM THE UNIQUE MANUSCRIPT IN THE BRITISH MUSEUM, HARL. 1764, AND CAXTON'S PRINT, A.D. 1484, WITH AN INTRODUCTION AND NOTES

BY

THOMAS WRIGHT, Esq., M.A., F.S.A., M.R.S.L. &c. &c.

Corresponding Member of the Imperial Institute of France (Académie des Inscriptions et Belles-Lettres).

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(1868)

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FOREWORD,

BY DR. F. J. FURNIVALL.

"WHEN the late Thomas Wright offered to edit the following text for us, I got Mr. Wm. Rossiter, then of the Working Men's College, to copy it, and add the missing bits from Caxton's print of 1484. I also offered to have the proofs of the text read with the originals by a trustworthy man; but Mr. Wright said he would read them himself. Later, Mr. Edmund Brock found several mistakes in the text, and he compiled a list of them, which we issued in a thirteen-page appendix of "Additions and Corrections." On my asking Mr. Wright why he had not carried out his promise to me, to read his proofs with the MS. and Caxton, he said that he did read the first sheet with the MS. and found it so correct that he did not think it necessary to read the rest. This was too bad of him, as the Society was quite ready to pay a good reader to do this part of the Editor's work.

The book having run out of print, one of the Clarendon Press readers made in my old copy of it all the corrections noted by Mr. Brock; and the new proofs to p. 48 were read with the MS. by Miss Evelyn Fox, and the rest by me, I adding a few footnotes from the French. Instead of adding a final *e* for all the d̃, g̃, ñ, ñ, ñ, of the MS., these letters have been printed as they stand.

In the extracts from Caxton I have had the tagd d̃, g̃, ñ, printed as they (in his fount) are used in his type No. 4*, which (says Blades, ii. xxxvii) made its first appearance among Caxton's types in the autumn of 1483, when he was printing the "Confessio Amantis" and the "Knight of the Tower." In the latter of these

"sig. f introduces the new fount to us; all after, as well as the introductory matter, being in type No. 4 *."—ii. xxxviii.

Though of course some slips are still in the present print, it is an improvement on that of the first edition, and will be sent to all our Members. I have to thank the Oxford Press Reader for many valuable suggestions.

British Museum,
May 10, 1905.

My young friend, Jack Munro, of the Working Men's College and the Furnivall Sculling Club, has kindly added the much-needed "Contents" to this volume, has written many fresh Notes, and has made a new Glossary, a collection of Phrases and Proverbs (pp. 254–263), and an Index of Subjects (pp. 264–8), for all which we are much indebted to him.

Some of the stories told below are also in the interesting *Alphabet of Tales* edited for our Society by Mrs. M. M. Banks, and in *Mirk's Festial* in our Extra Series, edited by Dr. Erbe.

3 St. George's Sq., NW.,
March 13, 1906.

INTRODUCTION,

BY THE LATE THOMAS WRIGHT.

THE feudal castle of La Tour-Landry, from which the author of the following book received his name, stood between Chollet and Vezins, in the part of the old province of Anjou which lay between Poitou and Brittany, where its ruins are still visible, consisting of a great donjon, or keep, said to date from the twelfth century. The family of our Knight appears to have been established there at least as early as that date. In the year 1200, a Landry de la Tour, lord of this place, is found engaged in a lawsuit relating to lands; and the names of different members of the family are met with not unfrequently during the thirteenth century. M. de Montaiglon, the editor of the original text of the Knight's "Book," who has investigated this question with laborious care, considers that the father of our author was Geoffroy de la Tour, spoken of at the beginning of the fourteenth century as lord of La Tour-Landry, Bourmont, La Galonière, Loroux-Bottereau, and Cornouaille, and who, under the banner of the Count of Anjou in 1336, distinguished himself by his courage in the war with the English.

This Geoffroy de la Tour had two sons, our Geoffroy, who was the eldest, and another named Arquade, who is supposed to have been much younger than his brother. The latter, our Geoffroy de la Tour-Landry, appears from his own account to have been present at the siege of Aguillon in 1346. His name again appears in a military muster in 1363. We know that he married Jeanne de Rougé, younger daughter of Bonabes de Rougé, lord of Erval, vicomte of La Guerche, and chamberlain to the king, but we are unacquainted with the date of this marriage, though in 1371 and 1372, when he composed the following book, he must have been married a sufficient length of time to have sons and daughters of an age to require instruction of this kind.

The name of Geoffroy de la Tour occurs several times between the date of the compilation of his book and the end of the century. In 1378 he sent his contribution of men to the army employed in the siege of Cherbourg, but he did not serve in person on that occasion. In the document recording this fact, he is described as a knight banneret. In 1380 Geoffroy served in the war in Brittany, and we find him again in active service in the September of the year 1383. We learn from another document, that at this last date Geoffroy's first wife, Jeanne de Rougé, was still living; but she must have died within a few years afterwards, for at a subsequent date, which M. de Montaiglon places in 1389, he contracted a second marriage with Marguerite des Roches, lady of La Mothe de Pendu, the widow of Jean de Clerembault, knight. This is the latest mention of the name of our Knight which has yet been discovered among contemporary records; the date of his death is quite unknown, but it probably occurred at some period towards the end of the fourteenth century.

The descendants of Geoffroy de la Tour-Landry appear to have been all active in the turbulent times during which they lived, and through one of them the name became again rather curiously connected with literary history. The Knight of La Tour tells us that he had sons (in the plural); for at the beginning of the book now published he tells us in the original that he had compiled two books, "*l'un pour mes filz, et l'autre pour mes filles*[1];" and in two other passages of the present book, addressing his daughters, he refers to the book he had compiled for their brothers, "*ou livre de voz frères*[2]." Caxton, in his printed translation, has given us at the

[1] "Et pour ce .... ay-je fait deux livres, l'un pour mes filz, et l'autre pour mes filles pour aprendre à rommancier."—*Le Livre du Chevalier de la Tour*, edited by M. de Montaiglon, p. 4. "And therfor y haue made .ij. bokes, one for my sones, an other for my doughtres, forto lerne hem to rede."—*The Book of the Knight*, English translation, p. 4 of the present volume.

[2] "Comme vous le trouverez plus à plain ou livre de voz frères."—*Le Livre du Chev. de la Tour*, chap. lxxxix. p. 175. "Si comme vous le trouverez ou livre que j'ai fait à voz frères." "As ye shal finde it more pleinly in the boke of youre bretheren."—*The Book of the Knight*, chap. lxxxix. p. 115 of the present volume.

conclusion a little more precise information on the subject, when he makes the good Knight refer his daughters to the other book in the words, "as hit is reherced in the booke of my two sonnes[1]." The passage represented by these words of Caxton is not found in the known manuscripts of the French text; but we may be tolerably certain, from Caxton's known exactness, that it existed in the manuscript of which he made use, and we are justified in assuming that, at the time when Geoffroy de la Tour-Landry compiled this book, that is, in 1371, he had two sons. He has in no instance mentioned the number of his daughters, but the manuscripts of the original text are ornamented with illuminations, and in these the Knight is always represented as attended by three daughters, for which number the illuminators had no doubt satisfactory authority. Of the history of these daughters we know very little. One of them, Marie de la Tour-Landry, married, on the 1st of November, 1391, Gilles Clerembault, the son of her father's second wife by her former husband. Marie de la Tour left no issue, and died before 1400, as in that year Gilles Clerembault married a second wife.

This intermarriage of the two families appears to have been a favourite idea of Geoffroy de la Tour-Landry, and was perhaps a mere question of family interest. Charles de la Tour-Landry, who was Geoffroy's eldest son, was married first to Jeanne de Soudé, but this union appears not to have lasted long, for, after her death, Charles married in January, 1389, Jeanne Clerembault, the daughter of his step-mother, and sister of his brother-in-law. Charles de la Tour-Landry was slain at the battle of Azincourt, in October, 1415. There is some confusion in the family history at this time, through the imperfection of the genealogies; but a Geoffroy de la Tour, who was at the siege of Parthenay in 1419 and a Hervé de la Tour, who served in the wars near the same period (his name occurs in 1415 and 1416), are conjectured to have been sons of the author of our book. Charles de la Tour-Landry

[1] See the present volume, p. 205.

had five sons. The name of the eldest is uncertain, but he is said to have been with his father at Azincourt, and to have died of his wounds soon after the battle. As he died childless, his brother Pontus, the second son of Charles, remained the head of the family. The three other sons, Thibaud, Raoulet, and Louis, died without children. They had at least one sister, who formed a rather high matrimonial connection.

The family appears now to have been at its greatest height of prosperity and glory. Pontus de la Tour-Landry is cited as knight, lord of La Tour-Landry, of Bourmont, and of Loroux-Bottereau, and baron of Bouloir in the Vendômois; he appears in a record of the year 1424 as giving to the prior and convent of St. Jean of Anvers the tithe of grain in his estate of Cornouaille, and he seems to have held other considerable territories in Brittany and elsewhere. He was not unfrequently employed in public affairs, and was present at the battle of Formigrey in 1450. It is only necessary on the present occasion to say that Pontus had a daughter and a son, and that the latter, who was named Louis, had four sons, none of whom left issue; so that with them the male line of La Tour-Landry became extinct.

All the older great feudal families prided themselves on tracing their descent to the chieftains of the fabulous ages of society; and usually each of them had his family romance, which told the story of the primeval heroes of his house, and which was no doubt frequently read by his clerk or chaunted by his minstrel for the edification of his family and his guests. These formed what were called the Chansons or Romans de Geste, which were so numerous in the twelfth and thirteenth centuries, the period when feudalism had reached its greatest development. As feudalism was gradually falling from its original character, the composition of such family romances went out of fashion, and we know of but a small number of instances at periods subsequent to those just mentioned. Thus, at a much later date, in the latter half of the fourteenth century, the family of Lusignan gratified its pride by employing a writer

named Jean d'Arras to compile the romance of Melusine, according to which the lords of Lusignan derived their descent from the marriage of one of their great chiefs of early times with a fairy, named Melusine, who every Saturday took the form of a serpent. Pontus de la Tour-Landry was one of the very latest who imitated this example. Ambitious, probably, of rivalling the fame of the Lusignans, he appears to have employed some "clerk" like Jean d'Arras to compile the Roman de Ponthus, intending especially to glorify his own particular name. It is a romance of little merit, but appears to have been at one time rather popular, as it was often printed. Pontus is represented as having been the son of the king of Galicia and of his amours with the fair Sidonia, daughter of the king of Brittany, where part of the ancestral possessions of the lords of La Tour lay. Most of the distinguished companions of Ponthus came from this side of France, and the first of them, and the one who figures most prominently, bears the significant name of Landry de la Tour. The scene is laid in Galicia, Brittany, and England. It is curious now chiefly as forming an incident in the literary history of the Middle Ages.

Far differently interesting is the book which the great grandfather of the real Ponthus, our Geoffroy de la Tour-Landry, compiled himself for the instruction of his daughters. Its interest is the greater from the care its author has taken to make us acquainted with the circumstances and feelings under which it was composed. The good Knight had, as already stated, three daughters, who had been left motherless, and for whose success in the world he naturally felt anxiety. He undertook, therefore, to write a treatise for the purpose of instructing them in all those mental qualities which, in the fourteenth century, were looked upon as constituting the character of a [illegible]d perfect lady. His care to inform his readers in all the particulars relating to the origin of his book is, indeed, quite curious. He lets us know the date when he began it, and that at which it was ended.

He says that the idea of it came into his head as he was indulging in somewhat melancholy pensiveness in his garden at the close of the month of April in the year 1371[1]; and we learn from two other incidental statements in the original text that it was completed in the year 1372. In the forty-ninth chapter he tells an anecdote which, he says, happened in the same year in which he was writing —*en cest an, qui est l'an mil trois cens lxxij*[2]; and in another passage he speaks of the battle of Crécy as having taken place twenty-six years ago—*il y a xxvj ans;* which, as that battle was fought on the 26th of August, 1346, would give us the same date of 1372. He further tells us in his introduction that he employed in compiling it two priests and two clerks[3], whose work appears to have consisted in collecting illustrative examples and anecdotes from different writers. Every one acquainted with medieval literature knows how general was this practice of teaching morals and religion through popular stories and short historical narratives. M. de Montaiglon has further pointed out the fact that the author had commenced his book in the intention of following another practice which was very popular in the literature of this period—that of composing books of instruction in verse. He has shown that in the original the prologue was written in verse, and that the rhythm, and even in great part the rhymes of this verse, are preserved almost perfectly in writing it as prose, until nearly the end of this prologue, when the Knight suddenly tells his readers that it is his design to write it, not in verse, but in prose, that he might be able to write less diffusely, and more simply and easier to be understood: "*que je ne veulx point mettre en rime, ainçoys le veulz mettre en prose, pour l'abrégier et mieulx entendre,*" or, as our English translation expresses it, "but y wolde not sette it in ryme, but in prose, forto abregge it, and that it might be beter and more

[1] See p. 1 of the present volume.

[2] P. 103 of M. de Montaiglon's edition; it is omitted in the translation we here publish.

[3] See p. 3 of the present volume.

pleinly to be understond[1]." A very large proportion of the stories given by Geoffroy de la Tour-Landry are taken from the Scriptures and from the lives of saints and other similar productions; but, like other moralists of his age, he adopted the stories of the fabliaux, and the tales of the popular conteur, whenever they seemed to suit his purpose, and in his choice he has not rejected some which were better fitted by their want of delicacy to the ears of his contemporaries than to those of modern times. There then existed very little of refinement in word or thought, and, in the best society, both sexes often conversed in terms and on subjects which are in strange discordance with our modern sentiments.

No doubt under the pretext of instructing his own daughters, Geoffroy's design was to write a treatise on the domestic education of women, and his plan appears to have extended still further, and to have been intended to embrace the other sex also. We learn positively from several passages in the present book, that he had already compiled a similar book for the use of his sons, and, from the way in which he speaks of it, the compilation of this other work must have preceded the book for the instruction of his daughters by some years. "And therefor," he says at the end of his prologue, "y have made .ij. bokes, one for my sones, an other for my doughtres[2]." In another place, in warning his daughters against drunkenness, he says, "as ye shal finde it more pleinly in the boke of youre bretheren[3];" and again, at the close of the book, in Caxton's translation, the knight is made to say, "as hit is reherced in the booke of my two sonnes[4]." At least one other allusion to this book is found in the French text; yet, strange to say, nobody has ever heard of the existence of a copy of this treatise for the instruction of the Knight's sons, nor has any trace of it ever been discovered except in the mention of it in the book of which the translation is now published.

[1] See p. 3 of the present volume.
[2] See p. 4 of the present volume.
[3] See p. 115 of the present volume.
[4] See p. 205 of the present volume.

The book which Geoffroy de la Tour-Landry compiled for the instruction of his daughters, on the contrary, appears to have become extremely popular. Nearly a dozen copies of the original text are known to exist in manuscript, of which seven are in the Bibliothèque Impériale in Paris, and one in the Library of the British Museum. One or two of them date at least as far back as the beginning of the fifteenth century, and two are adorned with illuminations. In the year 1514, the first printed edition of the French text was published in Paris, by Guillaume Eustace, the king's printer. A second appeared no long time afterwards printed by the Veuve Jehan Trepperel, apparently copied from the edition of Guillaume Eustace. Both are very incorrect.

No other edition of the original text of this Book of the Knight of La Tour-Landry was printed in French until it was included in 1854 by Jannet in the series so well known as the Bibliothèque Elzévirienne. This critical edition was produced under the care of one of the well-known scholars of the medieval literature of France, M. Anatole de Montaiglon, now Secretary of the École des Chartes. M. de Montaiglon has given us, in a very portable and convenient form, a good and correct text, formed chiefly upon the oldest of the manuscripts preserved in the Bibliothèque Impériale and upon the manuscript in the British Museum (MS. Reg. 19 C vii), collated more or less with the others. It is accompanied with notes, and with a rather elaborate introduction, to which I gladly refer my readers,

The popularity of this book soon extended to foreign lands, and it was translated into several languages. The two earliest printed translations appeared in Germany and England very nearly at the same date. The German translation, made by a knight named Marquard vom Stein, was first printed in a folio volume at Bâle in 149[illegible] under the title of *Der Ritter vom Turn, von den Exempeln der Gotsforcht vnd Erberkeit* (The Knight of the Tower, of Examples of Piety and Honour). It forms a large and very handsome volume, with a great number of engravings

on wood. The Book of the Knight of the Tower seems to have taken greatly in Germany, and it went through rather numerous editions between the date of this of Bâle and the middle of the sixteenth century. It has been reproduced much more recently, in fact so late as 1849, edited by Professor O. L. B. Wolff, as one of the volumes of popular romances published by the bookseller Otto Wigand of Leipzig. The first edition in English, as we are informed in the colophon at the end, was translated by our first printer, William Caxton, and printed by him. He tells us himself, in this colophon, that the translation was finished on the first of June, 1483, and that the printing was completed on the last day of January, in the first year of the reign of King Richard III. As Richard III ascended the throne on the 26th of June, 1483; as the January in which the book was printed must have followed the June in which the translation was completed; and as we know that in the reckoning of this time the days from the 1st of January to the 25th of March were considered as belonging nominally to the former year and not to the year following, it means, of course, that Caxton's translation was printed and ready for publication on the 31st of January, 1484; so that the publication of the German translation had preceded it. I enter into these particulars merely because it has been asserted that the date of the publication of Caxton's translation of the Knight of the Tower was January, 1483, and not January, 1484. It is a very singular circumstance that, although Caxton's translation of the Book appears to have been widely read in England in the sixteenth century, it was never reprinted.

There existed, however, an English translation of the Book of Geoffroy de la Tour-Landry long anterior to that of Caxton, though it was never printed. It is anonymous, and we have no means whatever of ascertaining the name of the author, or, in fact, anything whatever of its history. It is contained in a manuscript in the Harleian collection in the British Museum (MS. Harl. No. 1764), forming a large thin volume, in double columns,

in a good formal writing of the reign of King Henry VI, so that it is not only part of a manuscript made for a person of some rank and importance, but of a volume which no doubt contained other treatises. This translation is in many respects superior to that of Caxton. The latter is so strictly and often so nakedly literal, that in following the words Caxton has sometimes lost the sense of the original, and this is carried to such a degree that it would be easy to identify the particular manuscript which Caxton followed if it were in existence. The anonymous translation of our manuscript, on the contrary, displays much more freedom, and is more correct. This earlier translation, moreover, furnishes a far more elegant and interesting monument of the English language in the fifteenth century. It is for these reasons that I have chosen it for the text of the present volume. Unfortunately, it is an imperfect manuscript, for there are one or two lacunæ in the body of the work, and it is truncated at the end by nearly one-fifth of the whole. Under these circumstances, the only resource was to supply from Caxton's text the parts which are wanting in the inedited manuscript.

In other respects, I have endeavoured to give as good an edition of the original manuscript as I could, and I have added a few illustrative notes to such points as seemed to require explanation. In forming my text, I cannot but acknowledge with thanks the assistance I have received from the excellent transcript and collation made by William Rossiter, Esq., to whom also the reader owes the side-notes and head-lines.

THOMAS WRIGHT.

SYDNEY STREET, BROMPTON,
July 13, 1867.

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BY J. J. MUNRO.

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[1] Note that our Chapter XLVII–XLIX corresponds with Chapters XLVII to LII in the French, Montaiglon's edition.

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[1] A second anecdote will be found at p. 217.

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[1] Referring to the Knight's history in Chapter XIII, p. 18.

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The third was, that he should make a test of his wife, to see whether she could keep his counsel; for women who cannot do so are a source of danger. So Cato the father died; and Cato the son kept for a while the precepts of his father, but afterwards forgot them. He accepted an office in the state, and he saved a thief from hanging . 195

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And on the morrow Cato got the hangmen to hide themselves for several hours; but at the appointed time he was conducted to the gallows before the people who loved him so well, all of them sorry for him, and many of them sorry that he could have done such a crime. When, however, the gallows was reached, no hangmen could be found. and here came forward the thief whose life Cato had saved, and offered himself to fill the hangman's office. But just then a great shout arose 200

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The Book of the Knight of La Tour-Landry.

[HARLEIAN MS. 1764, BRIT. MUS.]

PROLOGUE.

IN the yere of the incarnacion of oure lord M^{l} iij^{c} lxxj, as y was in a gardin, al heui and full of thought, in the shadow, about the ende of the monthe of Aprill, but a litell y reioysed me of the melodie and song of the wilde briddes; thei sang there in her langages, as the Thrustill, the thrusshe, the nyting-gale, and other briddes, the whiche were full of mirthe and ioye; and thaire suete songe made my herte to lighten, and made me to thinke of the tyme that is passed of my youthe, how loue in gret distresse had holde me, and how y was in her seruice mani tymes full of sorugh and gladnesse, as mani lovers ben. But my sorw was heled, and my seruice wel ȳsette and quitte, for he gaue [me a fayr] wyff, and ..... that was bothe faire and good[1], [whiche had[2] knowleche of alle honoure, alle good, and fayre mayntenynge,] and of all good she was bell and the floure; and y delited me so moche in her that y made for her loue songges, balades, rondelles, virallës, and diuerse nwe[3] thinges in the best wise that y couthe. But deth, that on all makithe werre, toke her from me, the whiche hathe made me haue mani a sorufull

[Fol. 1. col. 1.] In April A.D. 1371 I was in a garden, "and and full of thought,"

when the singing of the birds made me think of my youth, my love, and my marriage.

I made songs and ballads for my wife, till she died 20 years ago, to my great sorrow.

[1] Part of the first column is scarcely legible, and I have been obliged to insert a few words from Caxton's translation.

[2] Caxton has "hath." The whole sentence in Caxton reads thus: But alle myn euylles haue rewarded me. Sythe that the fayre and good hath gyuen to me/ whiche hath knowleche of alle honoure/.alle good/ and fayre mayntenynge/.

[3] ? MS.

thought and gret heuinesse. And so it is more than .xx. yeere that I haue ben for her ful of gret sorugh. For a true lover- is hert *forgetith neuer the woman that enis he hathe truli loued. And as y was in the saide gardein, thinkynge of these thoughtȝ, y sawe come towardes me my .iij. doughters, of the whiche I was joyfull, and had grete desire that thei shuld' turne to good and worshipe aboue all ertheli thinges, for thei were yonge, and had but tendir witte; and so atte the begynnyng a man aught to lerne his doughters with good ensaumples yevinge, as dede the quene Prones of Hongrie, that faire and goodly chastised and taught her doughters, as it [is] contened in her boke. And whanne my doughters come towardes me, I be- thought me of the tyme whan that y yede and rode with my felawes in Paytov and other diuerse places that y had ben in. And also y bethought and remembered me that my felawes comened with ladies and gentil-women, the whiche praied hem of loue, For there was none of them that might finde, lady or gentill-woman, but thei wolde praie her; and yef that one wolde not entende to that, other wolde anone praie. And whethir thei had good ansuere or euell, thei raught neuer, for thei had in hem no shame nor drede for the cause thei were so used. And therto thei had faire langage and wordes, for in eueri place thei wolde haue hadd' her sportes and thei might. And so thei dede bothe deseiue ladies and gentilwomen, and bere forthe diuerse langages on hem, som true and som fals, of the whiche there come to diuerse gret defames and sclaundres withoute cause and reson. And there is not this day *no gretter tresoñ thanne a gentill woman to yeue her selff to a traitour fals churle, blamed with vices, for there ys mani of hem deceiued bi the foule and grete fals othes that the fals men vsen to swere to the women; for y haue herd' my felawes suere ofte diuerse fals othes, and y asked hem whi thei forsuore hem, saieng that thei loued euerich woman best that thei spake to. For y saide vnto hem, "Seris, ye shulde loue, nor be aboute, to haue but one." But wha[t]† y saide vnto hem, it was neuer the beter. And therfor bi-cause y sawe atte

* [Fol. 1, col. 2.]

When in the garden there came to me my three daughters, about whom I had great desire that they should "turn to good;"

and I remembered how my "fellows" had behaved to women in the time of my youth,

from which had come much scandal

* [Fol. 1b. col. 1.]

despite all my reproving.

† hole in MS.

that tyme the gouernaunce of hem, the whiche y douted, that tyme yet regnithe, And ther be suche felawes now or worse, And therfor y purposed to make a liteli boke, in the whiche y wolde write the good condiciones and dedes of ladies and gentill-women, that for her goodnesse were worshipped, honoured, praised, and renomed the tyme passed, and euer shall be, for her weldoinge and goodnes, to that entent that my doughtres shulde take ensaumple of faire continuaunce and good manere. And also y wol make write the manere contrarie of goodnesse, the whiche is "called the boke of hurtinge of eueli women, that hathe vsed to do eueli, and had blames," to that entent that who so luste may kepe hem from harme ther thei might erre, as thei that yet be blamed, dishonoured, and shamed. & for these causes aforesaid, y thought to make this liteli boke to my yong doughtres, wherupon thei might rede and studie, to that entent that thei might lerne and see bothe good and *eueli of the tyme passed, and forto kepe hem in good clennesse, and from all eueli in tyme comyng. For there be such men that lyethe and makithe good visage and countenaunce to women afore hem, that scornithe and mockithe hem in her absence. And therfor it is harde to knowe the worlde that is now; and ther [for] the resones that y haue saide you, y parted and yede oute of the gardein, and fonde in my way .ij. prestes and .ij. clerkes that y had. And y said to hem that y wolde make a boke of ensaumples, for to teche my doughtres, that thei might vnderstond how thei shulde gouerne hem, and knowe good from eueli. And so y made hem extraie me ensaumples of the Bible and other bokes that y had, as the gestis of kingges, the cronicles of Fraunce, Grece, of Inglond, and of mani other straunge londes. And y made hem rede me eueri boke; And ther that y fonde a good ensaumple, y made extraie it oute. And thanne y made this boke. But y wolde not sette it in ryme, but in prose, forto abregge it, and that it might be beter and more pleinly to be understond. And y made this boke for the gret loue that y had to my said doughtres, the whiche y loued as fader aught to loue his child, Hauing hertely ioye to finde wayes

And there be still men as bad, or worse.

Therefore, for the guidance of my daughters, I proposed to make a little book about good and evil women,

*[Fol. 16. col. 2.]

that they might know good and evil.

Going out of the garden, I met two priests and two clerkes, and I told them I would make a book of examples for my daughters, and bade them find me examples in the Bible and various histories,

from which I made this book, in prose, to be the better understood.

to stere and turne hem to goodnesse and worshippe, and to loue and serue her creatoure, And to haue loue of her neighboures and of the world. And therfor all faders and moders after good nature aught to teche her children to leue all wrong and euell waies, and shew hem the true right *weye, as wele for the saluacion of the soule as for the worshipe of the worldely bodi.. And therfor y haue made .ij. bokes, one for my sones, an other for my doughtres, forto lerne hem to rede. And in reding, it may not be but that thei shall kepe with hem som good ensaumple forto flee euell and withholde the good. For it shall not be posible but sumtyme thei shall haue mynde on sum good ensaumple, sum good doctrine of this boke, whanne thei knowe or here speke here-after, as thei fall in the rewe vpon sum spekers of suche matiers.

All parents should teach their children,

*[Fol. 2, col. 1.]

wherefore I made two books, one for my sons and the other for my daughters.

[CHAPTER I.]

The mirror of the first reading.

The mirrour of the furst reding of these histories.

It is a noble and a faire thinge for a man or a woman to see and beholde hem-self in the mirrour of auncient stories, the which hathe ben wretin bi oure Aunsetters forto shewe us good ensaumples that thei dede, to leue and to eschewe the euell. And, doughtres, y saie this for y am olde, and haue leued longe, and see moche more of the world thanne ye. And therfor a parti, after my science, whiche is not [1]gret, y will shew you, for y haue gret desire that ye turne youre hertis and thoughtis to drede and to serue God; for he thanne wol sende you good and worship in this world, and in the other. For in certayne all the verray good and worship honest of man and woman comithe of hym only, and of none other, And yeuithe longe lyff and stont in this terreyn and wordly [*sic*] thing like as hym lust, for all liethe in his plesir and ordinaunce. And also *he yeuithe and yeldithe, for the good seruice that is yeue and do to hym, the double an hundred tymes. And therfor, doughtres, it is good to serue suche a lorde that gardoneth his seruaunt in suche wise.

It is a good thing for people to see themselves in the mirror of old stories.

I have gret desire that ye turn your hearts to God.

*[Fol. 2, col. 2.]

[1] "whiche is not" is repeated, by mistake, in the MS.

[CHAPTER II.]

ANd, therfor, the furst werke or laboure that a man or woman shulde be-ginne, is to serue God; atte eueri tyme he awakithe he ought to yeue God reconisaunce, bi thought or prăier, that he is his lorde, creatour, and maker. And whanne he arisithe, to saie his matenis, or oresones, yef he be a clerk, yelding hym thankingges and preisyngges, as to saie **Laudate dominum omnes gentes, &c.; Benedicamus patrem & filium**; and to saie praiers and thingges that is praising and thanking to God. For it is an higher and more digne thinge forto praise and thanke God, thanne to requere hym, for in request askes yefte, mede, or guerdoun; and praising and thanking is seruice of aungeles, that euer praisithe and worshipithe God; and it is beter to thanke God thanne to requere hym, for he wote beter what nedithe man or woman thanne hem selff. After, ye aught to praie God for the soules that ben dede, eueri day or ye slepe; for yef ye do, the dede praiethe for you. And for-yete not to praie to the blessed virgine Marie, that day and night praieth for us, and to recomaunde you to the seintes and santas. And whanne this is done, thanne ye may slepe the beter. And also y[e] ought to praie eueri tyme that ye wake; and ye aught not forgete it that tyme. Also praie for the dede, of the whiche y will tell you an exsaumple, how it *is good to thanke God, and to praie for all cristen soules that ben dede, atte all tymes that ye wake.

A man's first work should be to serve God,

and to pray, for

it is better to thank God than to seek things from him.

Also pray every time ye wake.

* [Fol. 25. col. 1.]

[CHAPTER III.]

HIt[1] is contened in the stori of Constantine-noble, ther was an emperoure hadd .ij. doughters, and the yonggest had good condiciones, for she loued wel God, and praied hym, atte all tymes that she awaked, for the dede. And as she and her suster laie a-bedde, her suster awoke, and herde her in her praieres, and scorned and mocked her, and saide, "hold youre pees, for y may not slepe for you." And so it happed

An emperor had two daughters,

and the youngest kept the eldest awake by her prayers.

[1] MS. "AIt."

that youthe constreyned hem bothe to loue .ij. bretheren, that were knightes, and were goodly men. And so the susteres tolde her counsaile eche to other. And atte the laste thei sette steuen that the knightes shulde come to lye bi hem bi night priuely atte certaine owre. And that one came to the yongest suster, but hym thought he sawe a thousand dede bodies about her in shetis; And he was so sore afraied and aferde, that he ranne awaie as he had be oute of hym selff, and caute the feuers and gret sikenesse thorugh the fere that he had, and laied hym in his bedde, and might not stere for siknesse. But that other knight come into that other suster withoute letting, and be-gate her with childe. And whanne her fader wost she was with childe, he made cast her in-to the Riuer, and drenche her and her childe, And made to scorch the knight quicke. Thus, for that delyt, thei were bothe dede; But that other suster was saued. And y shall tell you on the morw it was in all the hous how that *one knight was sike in his bedde; and the yongest suster yede to see hym, and asked hym wherof he was sike. "As y wende to haue entered be-twene the curteynes of youre bedde, y sawe so gret nombre of dede men that y was nigh wode for fere, and yet y am aferde & afraied of the sight." And whanne she herde that, she thanked God humbly, that had kept her from shame and distruccion; And from that forwarde she worshipped and praied God devoutly atte all tymes that she awaked, and al wey [kept] her selff clene and chaste. And not longe after, a kinge of Grece wedded her, And was continued a good woman and a deuoute, and had a good name; and thus was she saued, as ye haue herde, forto worshippe and praie to God for the dede. And her eldest suster, that mocked her, was dede and disworshipped, as ye haue herde. And therfor, doughters, be-thenke you on this exsaumple whan ye wake, and slepe not till ye haue praied for the dede, as dede the yongest doughter. Yet y wolde ye knew an exaumple how a lorde[1] wolde haue a gentill-woman, bi faire or be force, for to do his foule lust with her.

And two knights came to lie with them; and the one who came to the youngest, saw a thousand dead bodies, and ran away,

but the other begat the elder sister with child,

and her father put him and her to death; but the youngest sister was saved.

* [Fol. 2b. col. 2.]

and married a king of Greece.

[1] "how a lorde" is repeated, by mistake, in the MS.

[CHAPTER IV.]

Of the knight that folued the gentill-woman into the busshe.

Of a knight who would have a gentlewoman by force, and followed her, but she prayed for all Christian souls,

HIt happed that the lorde made spie how the gentill-woman was gone to hide her in a busshe for fere of hym; And there she saide "dirige" for all cristen sowles. And he come thedir forto fulfell his foule delit, and wende forto haue touched her, hym thought he sawe more than x M^l^ dede folk about her: and he saw ten thousand *and kepte her, * And therfor he ranne aweye. And he sende to her, and sware to her that he wolde neuer requere her of no suche materes, for she had to kepe her a ferdfull companie. And she saide, "y had none with me, saue atte that tyme y saide "dirige" for all cristen sowles." But she thought that thei were tho that kepte hem And therfor it is good to praie for the dede atte all owres.

*[Fol. 3, col. 1.]

dead bodies, and ran away;

therefore it is good to pray for the dead.

[CHAPTER V.]

FAire doughtres, whanne ye arise, enterith into the high seruice of the high lord Ihesu, and saithe youre matenis and youre seruice with good herte, and thenke not on none other worldly ocupaciones in that tyme as ferforthe as ye may, for ye may not goe two waies atte onis; as the wise man saithe, "as good is he that herithe and understondithe not, as he that huntithe and takithe not." And therfor he that saithe a pater noster and praiers, and thinkithe of worldely thinges and ocupaciones, his praiers profiteth not; for praiers ben celestiall thinges, and holy writte saithe "beter were a shorte orison, saide with good deuouute herte, thanne gret long matenis, saide withoute deuocion, and thinke on worldli ocupaciones." But the more ye saie deuoutly and with good hert, the more merite ye haue. And, as holi writte makithe mencion, "like as the dewe of Aprill temperithe the erth and makithe it fructife, so praiers to God makithe man and woman to be enhaunsed;" as ye may see in holy legendis of seintes, confessours, uirgines,

When you rise, say your matins, and think not on worldly things;

for "as good is he that heareth and understandeth not, as he that hunteth and taketh not."

Prayers to God are like the dew of April,

and holy women that made her bedes of cutting of vynes and other. thingges, that shulde cause hem the lasse to *slepe and to haue rest, to that entent that thei might praie and entre in orisones, and in good seruice, the whiche thei were in day and night. And for her laboure thei wanne hem heuene; and God hathe and dothe shewe for hem gret miracles, and so he gardonith his seruice an hundred tymes double. And therfor, good doughtres, saithe your matenis and praiers without thinking saue only of God, deuoutly and with good hert; And that ye saie hem fasting; for a full stomake may not be holy & perfitly humble and deuoute. And after, herithe all the masses that ye may, for gret profit and good ye shull haue therof of God, of the whiche y wolde tell you an exaumple.

* [Fol. 3, col. 2.]

therefore say your prayers thinking only of God,

and hear masses,

[CHAPTER VI.]

of which I will tell you an example of a knight that had two daughters. The eldest always prayed fasting,

THer was a knight that had two doughtres, the eldest of his furst wiff, and that other of the secounde. And she of the furst wiff was wonder deuout, for she wolde neuer ete nor drinke till she had saide her matenis and her seruice, And herde all the masses that she might here in the chirche that she was Inne. And the yongger was so cherisshed that she dede what she wolde; And as sone as she had herde a litell masse, and saide .ij. or .iij. pater noster, she come into the warderobe to ete browesse or sum other mete; and till she had broken her fast, she saide her hede oke; but hit was but euel of custumance. And also she wold haue rere sopers whanne her fader and moder was a-bedde. And thus she leued till she was weddid to a knight, wyse and malicious, that had knowlache of her maners, that were euell bothe for bodi and soule. And thanne the *knight taught her, with goodly wordes and softe, that she dede euell to lede suche lyff. But it was neuer the beter for no teching nor faire wordes, for she wolde not be chastised. But it be-fell on a tyme that her husbonde had slept his furst slepe, and groped, and wende to haue his wyff bi hym, but she was arisen and gone; But he was wrothe, and caste on hym a mantell furred

but the younger was wilful, and fond of eating.

She was wedded to a knight,

* [Fol. 3b. col. 1.]

who tried by fair words to teach her better, but in vain;

with graie, and rose, and yode into a warderobe that his wiff was in, and other women, and .ij. of his men synging and crienge, iaping, and plaieng, making suche noise that unnethe thei might haue herde the thundre. And one of the men helde his honde vnder one of the womannes clothes; and that sawe the goodman, that hadd'a staffe in his hande, and smote that man on the shuldre, and the staf brake, that was drie: and the pece and the splinter[1] therof lepte, and smote oute the ladies eye, thorugh whiche misauenture the lady was oneyed. And for that foule mayme her husbonde kiste away his herte from his wyff, And loued an other, in suche wise that euer after the housholde yede to not. And this behapped her for the misgouernaunce aboue-said, to ete and make suche reuell out of tyme bothe bi the morw and atte night, for the whiche she lost her eye, and her husbondes loue, and the housholde stroied; and therfor it is good to saie matenis and here masse fasting, for usage makithe custume, for, "sette a colte in aumblyng ringes, he will use it whiles thei aren on." But it happed other wise with her suster, for she acustomed her selff of youthe to serue God deuoutly in the *chirche, and saie her matenis and here her masse fastinge; and therfor God gerdonithe her, and gaue her a riche knight and a puissaunt, and [they] leued longe togederes worshipfully. And after it happed that the fader come to see his doughters, and atte the Eldestys hous he was receiued worshipfulli, with gret richesse, ioye, and gladnesse, and atte the yongest doughtres hous it was turned up-so-doun, and all unthrifti, and she oneyed. And whanne the fader come home to his hous, he chidde his wiff, saieng that she had lost his doughter for leting her haue to moche her will, and to lete her goormaunde oute of tyme. And bi this exsaumple it is good to serue God and here masse, whanne folke may, fastinge, and lyue tempered and moderat lyff, and ete and drinke atte oures in due tyme, as about prime, and sope atte oure couenable after the tyme of the yeere; for suche lyff as ye will contynue, use you to in youre youthe, ye shal be by youre flesshe constreined to kepe in youre age.

and one night he found her in a wardrobe with men and women, singing and playing;

and he smote one of the men with a staff, which brake, and the splinter blinded his wife.

After which he took "his heart from her," and the household came to naught.

Therefore it is good to use yourself to saying prayers fasting, "for set a colt in ambling rings, he will use it while they are on."

*[Fol. 3b. col. 2.]

But the elder sister married a rich knight, and lived long with him.

And their father blamed his wife for letting the youngest daughter have her own way.

[1] MS. repeats "the splinter."

CHAPTER VII.

How maidens and women should fast

How the maydenes and women shuldin faste.

three days a week,

After, my faire doughtres, ye aught to fast, as long as ye be to wedde, .iij. dayes a woke, forto holde lowe youre flesshe, to kepe you chaste and clene, in Goddes seruice. And yef ye may not fast somoche, fast the Friday in the worshippe of Cristes passion that he suffered for us; and yef ye fast not brede and water, etithe no thing that receiued dethe, for that is a noble thing; as y haue herde a knight telle that yede into bataile ayenst Sarizenes, for it happed a cristen man ys hede *was smiten of, and [he] deied not till a prest come to shriue hym; and the prest asked how he might speke withoute the body; and the hede saide, "I haue forborn flesshe on the Wednisday in the reuerens that God was solde that day, And that y ete neuer no thing that suffered dethe on the Friday; therfor God wolde not that he that seruithe hym deye in dedly synne withoute confession, nor to be dampned. Here is a faire ensaumple to forbere flesshe on the Wednisday, and ete no thing on the Friday that suffered dethe. And after, doughters, it is good to fast the Saterday for the loue of oure ladi, and in the reuerence of her virginite, to praie her to kepe you in clennesse, chastite, and in loue of youre frendes, in good name, and oute of temptacion. And that fast is to make you haue victori ayenst youre flesshe; and in soth yef ye lust to acustume you here to, ye may wel endure these fastes, for hit shall not greue you with vsage, bothe saieng youre seruice, hering youre masse fasting, and to do other blessed dedes, as the saintes dede, and as her legendes maken mencion, the whiche are now in paradise.

or at least on Fridays.

* [Fol. 4, col. 1.]

For a Christian man had his head cut off, and still lived long enough to be shriven;

for through his fasting God had mercy on him.

An example not to eat meat on Wednesday or any food on Friday.

CHAPTER VIII.

An example of an evil woman who fasted,

I wolde that ye had the ensaumple of an euell woman that fasted the Fryday and Saterday in the worship of Cristes passion and the virginite of oure lady, and all way that woman wolde kepe her selff clene thilke two dayes.

who when she fell into a well,

It happed her on a derke night, as she yede towardes her lemman to foly, she fell into a well that was twenty

fadow depe, and in her fallyng cried helpe on oure lady; and whanne she come to the *water, she fonde it harde undernethe her fete, and a uoys come to her saieng, "thou hast in the worship of oure lady, kepte thin flesshe clene in her fast, and therfor now thou shalt be saued of this perile." And so, on the morw, folke come to feche and wynde up water at that well; and thei herde and sawe her therinne, and thanne thei drowe her up, hauyng moche meruaile how she might be saued; and she saide it was for loue of her fast the Friday and the Saterday. And thus, as ye haue herde, God and oure lady saued her. And than she avowed chastite, and to liue and vse her lyff in Goddes seruice, and to lyght lompes, torches, and other lyghtes in the chirche, and to suepe and to kepe clene the chirche. But ther come a uision to her in a night, that she drowe oute of a donghill a plater of siluer, and, as she loked theron, there was diuerse blacke spottys therin, and there come a voys to her and saide, "score so long on this plate till ye haue hadde awey all the blacke spottis, and make it white and clene, as whanne it come oute of the maistres honde that made hit." And this auision come to her .iij. tymes, and thanne she awoke, and bethought her on her auysion, and praied to God to ben her helpe. And whanne it was day she yede and shroue her to an holy man, and tolde hym her auysion. And whanne he hadde herde her [he] saide, "Doughter, ye are moche beholde to serue God, sethe he wol youre saluacion, and shew you how ye shall wasshe and clense you from synne by confession. And y wille shewe you what youre auision signifiethe; the plater *drawen oute of the donge likenithe the soule in the bodi, and yef the bodi consented not to synne, the soule shulde be as white and as clene as the siluer whanne it come furst from the goldsmithe, for so clene is the soule whan he comithe from bapteme; and the soule is the plater that was founde in the dongge, so is the bodi dongge, wormes, and felthe. And whanne the bodi hath synned for his fals delitis, thanne comithe on the soule a blacke spotte for eueri synne. And there the spottis is, to the body that hathe done the synne be confessed, and repente hym of his synne in as foule

found the water

*[Fol. 4, col. 2.] made hard under her

and was saved.

Afterwards she had a vision,

repeated three times,

in which the soul is compared to a silver plate.

*[Fol. 4b. col. 1.] As the plate is spotted by dirt, so the soul is spotted by sin.

manere as he dede the synne, and make satisfaccion; and therfor, doghtres, the uoys of the anision bade that the plater shulde be made clene and white as it come from the goldsmithe, that is, as ye come clene from the font stone. After a bade that ye shulde put the saide plater in a place there hit might be kepte clene, and that it shulde be kepte from filthe, that is to saie, that ye go not into no place that wold drawe you toward synne, for good it is to be shriue, but after shrifte it is beter thinge to kepe a man from synne, and that ye fall not to synne ayen; for falling in ayen is worse thanne the furst synne. And whanne a man is shreue, he shulde leue no thinge vntolde, and telle in what wise he hath done the synne, wherof, my faire doghtres, y wol tell you an exsaumple of a mighti and a puissant woman.

The soul should be kept clean, like the plate.

CHAPTER IX.

An example of a woman who fasted

* [Fol. 4b. col. 2.]

and gave great alms, yet was lost for one sin,

THer was a worthi burgoyze, a good woman, wel named and charitable, that fasted .iij. tymes a woke, two *tymes in brede and water, and gaue gret almesses, and uisited the sike, and norisshed faderles children, and was atte the masses till mydday, and saide her matenis, with gret and meruailous other seruise, and used the blessed lyf that any woman might. And hit happed that she deied, and oure lorde wolde shewe ensaumple how she was lost and dampned for one dedly synne; for in all mennis sight her berieles began to smoke, and the erthe to brenne, and on night was gret torment herde on her pitte, of the whiche pepill was gretly amerueiled of what it might be; before thei supposed euer that she was saued ouer all other. And thedir come an holy man with the holy crosse, and coniured the sowle in the name of God to hell, and shew what stinke and what turment that was and brenninge. Thanne spake a uoys, and saide, "y am the poure synner, y am dampned in fyre, for God shewithe that my wrecched body yeldithe smoke and turment in exsaumple; beware by me, for whanne y was yonge, for the lust of my flesshe, y laye with a monke; & y durste neuer tell it to my confessour, for drede of encursinge,

which she did not confess, for fear of shame.

dredinge shame and the bobaunce of the worlde, more thanne
spirituel uengeaunce of myn synne. And yet y sende and gaue
my good for Goddes sake, herde masses, and saide my seruice
diligently, wenyng that the good and the abstinence that y dede
shulde haue clensed the synne that y durst not tell the preest,
and therein y am deseiued, and lost; for y saie you all, who
that dothe a dedly synne and confessith hym not therof, * and * [Fol. 5, col. 1.]
deieth so, he is dampned perpetuelly; and therfor 'ye shulde
tell the synne as foule as ye do it, and in the same manere;"
and whanne she hadde saide, all that herde[1] her were abaisshed,
for there was none that wende but she had be saued. And
this exsaumple the good man that shroue the woman in the
nexst tale afore tolde her in her shrifte, to that entent that
she shulde tell all her synne, and so she shroue[2] her and
was sethe of holy lyff, and so she had awaye the spottys of
the siluer plater. And so was she saued by her shrifte. And
the beginnyng of her saluacion was the fast on the Friday and
Saterday in worship of Cristes passion and the uirginite of oure
lady, for the whiche she was furst saued from the perile of the
well, for there nys no good dede but it be quitte. Therfor it is It is a blessed thing to fast, and the more harm it does to the body, the greater the merit.
a blessed thinge to faste, for the more harme it dothe the faster,
the more is the merit, and of gretter valour; for and the fast
greued not, hit were not merit. And yet forto shewe an other
exsaumple that fastinge is gret meryt, the king of Nynbe and The king of Nineveh and his cities were saved,
his citees were saued, as it is wretin in the Bible, for God had
made mani citees to sinke for the synne that thei delited hem
inne. And so God sent worde to the kinge and the citee bi
the profete Ionas, But yef thei amende hem, the citee and the
peple shulde be perysshed. And thanne the peple were aferde,
and forto apese the wrathe of God, all thei that were of age because the people fasted.
to fast fasted fourty dayes and nightes, and knelyng on her kneys
and elbowes in sygne of humilite. And whanne * God sawe her * [Fol. 5, col. 2.]
humblesse, he had mercy on hem, and [they] were saued, and called
out of pestelence by fastinge and humilite. And therfor, faire
doughtres, fastinge is an abstinence of vertu, right cõuenable to

[1] MS. "herde herde." [2] MS. "sroue."

swage the yre of God, and refrainithe the flesshe of euell willes, and humblithe the herte, and impetret pardon and grace of God; and therfor yong women aught to faste, and specially maydenes and wedwes, as is aforesaid by diuerse exsaumples, the whiche, and God before, ye shall take hede of and kepe hem well.

CHAPTER X.

How women shulde behaue hem curtesly and mekely.

Meekness and courtesy are great virtues.

Afftер, doughtres, ye must be meke and curteys, for there nis none so gret a vertu to gete the grace of God and the loue of all peple; for humilite and curtesie ouercomithe all proude hertys that be fell, as a sparhauke, be he neuer so ramageus, ye may ouercome hym with goodly and curteys demening, ye may make hym come from the tre to your honde. And yef ye fare rudely and be cruell with hym, he will fle his way, and neuer come atte you. And sethe that curtesye and softenesse may ouercome a wilde bridde, that hathe no reson, nedes it aught to refraine felons proude herte of man and woman. And humilite is the furst entre and wey of frenship and wordely loue, and that ouercomithe gret hertis, and suagithe ire and wrathe of all persones. Ther was a lorde that y knew, that conquered the knightes and squiers by his curtesie and humilite to do hem [more] plesaunce in the tyme of his werre, than other lordes couthe gete with her gold *and siluer or ani other yeftes. And also y haue know mani ladies and gentill women that haue gote hem moche loue of gret and smale for her curtesie and humilite. And therfor y rede you be curteys and humble to gret and smale, and to do curtesie and reuerence, and speke to hem faire, and to be meke in ansuere to the pore, and thei wol praise you, and bere forthe of you good worde and good fame more than woll the grete that ye make curtesie to; for to grete ye make curtesie of right, the whiche is dew to hem, But the curtesie that is made to poure gentilmen, or to other of lasse degre, it comithe of fre and gentill curteys and humble hert. And the small peple that the curtesye and humblesse is done to, holdith hem worshipped

Goodly demeanour will bring a "ramageus" sparrow-hawk from a tree to your hand.

Humility is the beginning of friendship.

*[Fol. 5b. col. 1.]

Courtesy to the great is their right, but to the poor is of humble heart,

therby, And thanne, ouer all there thei comithe, thei praisithe and spekithe good of hym that dothe hem reuerence and curtesie. And of the pore that curtesie is done to, comithe gret loos and good name fro tyme to tyme, and getithe loue of the peple; as it happed as y was not longe sethe with a companie of knyhtes and ladies, a gret ladi dede of her hode and bowed her ayenst a taillour. And one of the knyghtes saide, "Madame, ye haue done of youre hode to a taillour." And she saide that she was gladder that she had do it of to hym thanne to a lorde. And thei all sawe her mekenesse and wisdom, and helde her wyse, and the knight leuid that tolde her of the tailour.

as a lady who bowed to a tailor.

CHAPTER XI.

Afterwarde, in sayeng youre praiers atte masse or in other place, be not like the * crane or the tortu; for thei are like the crane and the turtu that turnithe her hede and fases bacward, and lokithe ouer the shuldre, and, euer steringe with the hede like a vessell, hauithe youre loke and holdithe your hede ferme as a best that is called a lymer; the whiche lokithe euer afore hym, without turning her hede hedir or thedir, but lokithe euer forth right. And therfor bethe ferme and lokithe forthe right afore you plainly, and, yef ye luste to loke asyde, turnithe youre body and uisage togedre, and so youre counte-naunce shal be most ferme and sure; for thei that lokithe bak, and ar ofte stering with the hede, ar ofte scorned & mocked. Doughtres, y wolde ye hadd herde and withholde with you an ensaumple upon this matere,

In praying, pray with attention, not

* [Fol. 5b. col. 2.]

like the crane or the tortoise that turn their heads back-wards,

but, if you want to look aside, "turn your body and visage together."

CHAPTER XII.

Of the kingges doughters of Denmark, the whiche y will tell you.

THer ben .iiij. knightes that marieth hem for worshipe, with-oute couetys of lond or good, as forto wedde kinges doughtres, or woman of noble birthe, and of good name, ferme behauing,

Of the daughters of the king of Denmark.

well manered and condicioned, and her wiffes must be sene that thei haue that women aught to haue, and they be lykly to bere children. These .iiij. knightis is the king of Fraunce, the king of Inglond, the king of Spaine, and the king of Hungry, that is of right marschall of cristendom in the werres ayenst the hethen.

The king of England

And so it happed that the king of Inglond was to wedde, and he herde that the king of Denmark had .iij. faire doughtres well borñ, and because the king and the quene of Den*marke were of notable worshippe and of good lyff, the kinge of Inglonde sent ouer into Denmark sertaine knightes and ladies, of the most sufficiaunt of his reaume, forto see whiche was most couenable for hym of the saide doughtres. And whanne the king and the quene of Denmark sawe the embassitours, thei made hem gret chere .iiij. dayes afore that thei yede about to chese whiche of the doughtres thei wolde haue. And so the doughters were arraied and had forthe to be chose. And there a wise knight and a lady amonge the embassitours, that sette wel her eye and hert to see the countenaunce and the manere of hem, notwithstondinge that the eldest was fairest, she helde not her astate and port seure, for she loked smal and wynked ofte, & spake afore she understode what was saide of her, and euer loked ouer the shuldre, and euer beting her eyelyddes togedre. The secounde doughter hadd meruailous moche langage, she understode what was saide to her; and the yonggest doughter was not fairest, but she was most loueliche and goodly in her behauing countenaunce, and manere most seure and ferme, and spake demurly and litell, with meke loke, and more ferme thanne ani of that other .ij. And so the embassitours toke her counsaile and auys to go againe as to the king of Inglond, and to tell hym as thei hadd founde bi the saide doughtres. And thanne he toke whiche hym lust. And thei come to the king and the quene of Denmark, and thanked hym of the worshippe that thei hadd done hym, saieng that thei wolde report to her king like as thei thought bi the doughtres, * and thanne the kinge shulde do as hym lust. And thanne the king of Denmark gaue hem gret yeftes, and thei took her leue and yode into Inglond, and reported as thei hadd

* [Fol. 6, col. 1.]

sent ambassadors to Denmark

to seek him a wife.

They examined the king's three daughters;

the eldest was beautiful but light of manner,

the second was wise, but talked too much,

but the youngest was quiet and humble.

* [Fol. 6, col. 2.]

The ambassadors

founde bi the doughtres of beauute, maners, countenaunce, and behauing. And so ther was moche speche whiche he shulde take, mani folke susteninge to take the elder or the secounde, for hit was more worship to take the eldest thanne the yongest. And whanne the kingges counsaile had debated ynough, The king was wise of naturell witte, and spake last and saide, "myn aunsetters neuer maried for couetise, but forto haue worshipe, goodnesse, and plesaunce, but y will take none for fairenesse nor plesaunce, But y will haue her that is of demure manere, ferme in estat and countenaunce, and of goodly behauing. For there is no beauute nor nobelnesse that is pere to good maneres, techeth and ferme in behauing and countenaunce; and there nis not in this world gretter richesse thanne to haue a wyff ferme in her estate, behauing, and of good maners." And therfor the king saide, "y chese the yongest of the .iij. doughters, for y will none other." And so he sent for her to be his wiff, of the whiche the eldest and the secound had gret meruaile and desdeyn. And therfor she that was most seure and stedfast in her manere and behauing, she was quene of Inglond, and the eldest suster for her high and vnferme loking forsaken, and the secound suster for she wolde speke to moche and clatre there it nedithe not. And therfor, good doughtres, takithe ensaumple *of these .iij. doughtres of the kinges of Denmarke, and that ye haue not youre ye to besy in lokinge, and that ye turne not youre hede hedirward and thedirward, withoute ye turne the body with, and hauithe ferme chere. And y praie you haue not mani wordes, for who so usithe to speke moche, he saithe not euer trouthe; and ther for ansuerith atte leyser, and understonde what is saide to you or ye ansuere. And yef ye make a litell rest in youre ansuere, ye shall ansuere the beter and the more wisely and suerly, for there is an olde prouerbe that saithe, "asmoche is he worthe that huntithe and takithe not as he that herithe and vnderstondith not." Yet, doughtres, will y tell you an exsaumple on this matere.

returned to the king of England

who chose the youngest daughter for her good manners.

*[Fol. 65. col. 1. Therefore be not light of manner, nor have too many words.

He that huntoth and taketh not, is like him that heareth and understandeth not,

CHAPTER XIII.

My father took me to see a lady I was to marry,

HIt happed my frendes spake to me to be maried into a noble place, and my fader brought me to see her that y shulde haue, and there we hadd' gret chere, & my fader sette me in langage with her, that y shulde haue knoulech of her speche and langage, and so we fell in wordes of prisoners, and y saide, "damesell, it were beter to fall to be youre prisoner thanne to mani other, for y trow youre prison shuld not be so harde to me as it shulde be and y were take with Englisshe men." And she ansuered, "y haue saie sum not long sethe that y wolde were my prisoner." And y asked her yef she wolde putte hym in euell prison; and she saide, nay, she wolde kepe hym as she wolde her owne body; and y saide he was happi that might come into so noble a prison. What shall y saie? she loued me ynough, and hadd' a *quicke yee, and a light, and ther was mani wordes. And so atte the laste she waxe right familier with me, for she praied me .ij. or .iij. tymes that y shulde not abide longe, but that y shulde come and see her how euer it were; of the whiche y had meruaile, seing that y was neuer aqueinted with her, nor hadd' spoken, nor see her afore that tyme; and she knew well that folke were aboute to marie us togedre. Whan we were parted, my fader asked me, "how likithe you? tell me youre avys;" and y saide, she was bothe good and faire, but she shulde be to me no nere than she was. And y tolde my fader how me liked, and of her estate and langage; and so y saide y wolde not of her, for she was so pert and so light of maners that caused me to be discoraged from her, of the whiche y haue thanked God sethe diuerse tymes. For in sothe it was not half a yeere after that she was blamed; but y note whedir it was fals or true. And after she deied. And therfor, doughtres, all gentilwomen and nobill maydenes comen of good kyn ought to be goodli, meke, wele tached, ferme in estate, behauing, and maners, litell softe and esy in speche, And in ansuere curteys & gentill, and not light in lokinge. For mani haue lost her mariage bi to moch discouering hem selff, and to haue mani wordes; and by to gret

and we talked much together,

*[Fol. 65. col. 2.]

but I marvelled at her familiar manner,

and told my father "she should be to me no nearer than she was."

Many have lost their marriage by

semblauntis making, of the whiche diuerse tymes is trowed in hem that thei neuer thought ne dede. I wolde ye wyst how Amesse, the kingges doughter of Ara[gon], lost the king of Spayne to be her husbond thorugh her foly.

too light manner and too many words.

CHAPTER XIV.

HIt is conteined in the gestis of * Spaine, how the king of Aragon had .ij. doughters, and the king of Spaine wolde haue had that one. And forto finde waye how he might chese whiche hym liked best of hem, he disgised hym as a seruaunt, and yede into Aragoñ with his embassitours, the whiche were a bisshoppe and two barouns, and hit nedith not to tell the chere that the king of Aragone made hem. And the kinges doughters dizt and made hem redy in her best wise; And in speciall the eldest doughter, that thought thei come for her. And the embassitours were .iij. dayes therinne to see the maners and the countenanses of hem. And in the mornyng whan thei salued the eldest doughter, she ansuered hem no thinge but bituxst her tethe; and she was fers, of gret port and hert, but her suster was humble, and full of curtesie, and salued humbly bothe gret and small. Afterward these two susteres plaide atte the tables with .ij. knightes, but the eldest chidde with the knight that plaied with her, and gaue hym angri, hasti, and hote langage. But her suster, that had lost atte the plaie as well as she, made no semblaunt of her losse, nor saide not, but made as good chere as she hadd wonne. And the king of Spaine drow hym asyde, and called to hym his embassitours, and saide hem, "ye wote well the king of Spaine and of Fraunce shulde not wedde hem for couetise, but nobly, to a woman well borñ, of good maners and condicions, and likly to come to good and worshipe, and likly to bring forthe fruit. And y haue sein these *.ij. doughters, her gise and maners, and me thinkithe that the yongest is most curteys and humble, and is not so high herted as that other, and therfor y chese her." And this meyni ansuered hym, the eldest is fairest. And he ansuered that "no

*[Fol. 7, col. 1.] The king of Aragon had two daughters, and the king of Spain would have one of them, and went to court, disguised, to make his choice.

The elder was too proud,

and quarrelsome,

but the younger was humble and courteous,

*[Fol. 7, col 2.] and the king chose her,

worldely plesaunce and worshipe may not apparage to goodnesse, and in especiall to humilite. And for y haue sayne the yongest most humble and most curteys, y will haue her." And thus he chace her. And thanne the bisshoppe & the barones of Spaine come to the kinge of Aragon, and asked for her lorde the yongest doughter; of the whiche the kinge and all his men helde gret meruaile, that he toke not the eldest, that was fairest. But thus hit happed that the yongest was quene of Spaine, for she was humble, and faire, and softe of spech to smal and grete, and for her curtesie and humilite she was chosen; of the whiche the eldest suster had gret spite and disdayn, and was almost oute of her self for anger. And therfor here is good ensaumple that by humilite men growithe in loue of the world; for there nis no thinge so plesaunt as forto be humble and curteys and to smale, faire, pore, and riche, And make chere of no wynning nor losse. For a gentill woman shuld haue no wrathe in hem, for thei aught to haue gentill herte, and faire and softe in ansuere, and to be humble, as God saithe in the gospell; for he that is most wise and riche, the more humble he aught to be. For he that humbelith hym most, is more highed * with God, as dede this yongest doughter of Aragon, that for her curtesye and lowlinesse conquered to be quene of Spaine, and toke it awey from the eldest suster, of the whiche she had gret dispite. Faire doughters, kepe you that ye take no striff with no comberous folke, nor foles that are brayne sik, for it is gret perile; of the whiche y woll tell you an exsaumple that betidde in a castell that diuerse ladiez woned in.

to the surprise of her father,

and anger of her sister.

A gentlewoman should have a gentle heart.

*[Fol. 7b. col. 1.]

"Take no strife with brain-sick fools,"

CHAPTER XV.

THer was a gentill knightes doughter that wratthed atte the tables with a gentill man that was riotous and comberous and hadd an euell hede; and the debate was on a point that he plaied, that she saide it was wronge; and so the wordes and the debate rose so, that she saide that he was a lewde fole, And thanne lost the game in chiding. And y saide to the gentill woman, "anger you not in no maner wise of that that he saithe,

for a knight's daughter quarrelled with a man,

for ȝe know wel that he is of higȝ wordes and fuȝ of foly ansueres, wherfor y praie you for youre worship that ye take no debate with hym." And y tolde her lyk as y wolde haue saide to my suster her [? or] doughter, but she wolde not do after me, but chidde faster with the squier, more thanne afore, and saide that hȅ was not; with mani other wordes; & he ansuered "y am beter man that ye ar woman." And she saide he lyed; and the wordes rose soo tiȝ he saide, yef she were wise and good, she wolde not come in mennis chaumbres bi night derkelyng without candeȝ, nor to coȝ and kisse men in her beddis alone, *as she dede. And she wende weȝ haue venged her, and saide he lied; and he saide he did not, And that suche and suche had saine her do hit. And so ther was mani that herde and wist yt, that knew it not. And sum saide it hadd be beter for her to holde her pees, and haue saide no worde, and that she had bete her selff with her owne staffe; that is to saie, by her tonge and her speche. And, after these wordes, she wepte and saide he had sclaundred her, and that it shuld not abide unponisshed; and she assailed hym agayn, and cried and chidde with hym afore aȝ the peple, tiȝ he spake yet fouler and worse wordes, and more shamfuȝ by her, that neuer might faȝ from her for no shakinge that euer she coulde shake, and thus she shamed her selff with her gret herte, and wordes. And therfor here is a good ensaumple how no woman ought to chide nor to striue with a fole that she supposith haue a malicious hert, but she shulde rather eschewe his companye. And whanne thei wiȝ speke highly, lete hem be, and go from hem, and speke not to hem, And saie, "frendes, y see ye wyȝ speke riotesly and oute of the waye, and therfor y wiȝ leue you the felde, and go my way." As a knight dede to a ladi that y knew, that had an eueȝ hede and enuyouse, & saide mani eueȝ wordes to the knight afore aȝ folk, and he saide, "ladi, hit likithe you to saie here bi me mani merueylous wordes, and, yef y herkyn you, y do you no wrong; y see ye be wrothe, of the whiche y am sori." & not for that yet she wolde not holde *her pees, he writhed a liteȝ wipse of strawe, and sette it afore her, and saide, "ladi, yef that ye wiȝ chide more, chide with

who was riotous,

and words rose between them,

* [Fol. 7b. col. 2.]

till he shamed her before all the people.

No woman should chide with fools,

but leave them.

* [Fol. 8, col. 1.]

that straw, for y leue you here in my stede." And he yede his waye & lefte her, and it was holde well done of the knight; and thanne she was w[r]other thanne afore, whanne she fonde no body to chide with. And so shulde it be done to striuers and to chiders, for folke shulde not striue with foles; and thei that haue an euell hede and wold chide, folke aught to eschewe hem, as the knight dede the lady, as ye haue herd.

CHAPTER XVI.

I will tell you an ensaumple of a woman that ete the good morsell in the absence of her husbonde.

There was a woman had a magpie,

THer was a woman that had a pie in a cage, that spake and wolde tell talys that she saw do. And so it happed that her husbonde made kepe a gret ele in a litell ponde in his gardin, to that entent to yeue it sum of his frendes that wolde come to see hym; but the wyff, whanne her husbond was oute, saide to her maide, "late us ete the gret ele, and y will saie to my husbond that the otour hathe eten hym;" and so it was done. And whan the good man was come, the pye began to tell hym how her maistresse had eten the ele. And he yode to the ponde, and fonde not the ele. And he asked his wiff wher the ele was become. And she wende to haue excused her, but he saide her, "excuse you not, for y wote well ye haue eten yt, for the pye hathe told me." And so ther was gret noyse betwene the man and hys wiff for etinge of the ele. But whanne the good man was gone, the maistresse and the maide come* to the pie, and plucked of all the fedres on the pyes hede, saieng, "thou hast discouered us of the ele;" and thus was the pore pye plucked. But euer after, whanne the pie sawe a balled or a pilled man, or a woman with an high forhede, the pie saide to hem, "ye spake of the ele." And therfor here is an ensaumple that no woman shulde ete no lycorous morcelles in the absens and withoute weting of her husbond, but yef it so were that it be with folk of worshippe, to make hem chere; for this woman was afterward mocked for the pye and the ele.

which told her husband of what she did when he was out,

* [Fol. 8, col. 2.]

and she plucked his feathers off.

CHAPTER XVII.

I will saie an ensaumple that it is an euell thinge to a woman to be in ielousie.

THer was a gentill woman that was weddid to a squier, and shè loued hym so moche that she was ielous ouer all women that he spake with; for the whiche he blamed ofte her, but it was neuer the beter. And amonge other she was gelous of a woman that hadd' a gret 'and an high herte; And so on a tyme she reproued that woman with her husbonde, and she saide she saide not true, and the wiff saide she lied. And they ranne togedres and pulled of all that euer was on her hedes, and plucked eche other bi the here of the hede right euell. And she that was accused, caught a staffe, and smote the wiff on the nose suche a stroke that she brake her nose, and that al her lyff after she hadd' her nose al croked, the whiche was a foule mayme and blemesshing of her uisage; for it is the fairest membre that man or woman hathe, and sittithe in the *middill of the uisage. And so was the wiff fouled and maymed all her lyff, and her husbonde saide ofte to her, that it hadde be beter that she had not be ielous, thanne forto haue undone her uisage as she hadd'. And also for that defoulyng of her uisage her husbonde might neuer finde in his herte to loue her hertly as he dede before, and he toke other women, and thus she lost his loue thorugh her ielosie and foly. And therfor here [is] a good ensaumple to all good women, that thei aught to leue all such fantasyes, and suffre and endure paciently her anger, yef thei haue ani; as dede an aunte of myn, the whiche tolde me diuerse tymes of that she had suffered. She was a ladi of Fraunce, that might spende more thanne fyue hundred pounde bi yeere, and helde a noble estate, and she had a knight to her husbond' that was merueilously lecherous, the whiche had eueri day in his hous one or two women besides the lady his wiff. And ofte tyme he rose from her to go lyge with his leude women, and all wey, whanne he come agein from hem to bedde, he fonde euer the candell light, and water to wasshe his hondes, and he saide he come from the

There was a gentlewoman who was jealous,

and quarrelled with her rival,

and had her nose broken,

* [Fol. 8b. col. 1.]

by which she lost her husband's love.

My aunt had a husband who loved other women,

and when he came from them she gave him water to wash him,

priue. And thanne saidè the ladi, "somoche haue ye the more nede to wasshe you;" and she saide neuer no thing ellys to hym, but yef it were atte sum tyme whanne thei were meri and allone, she wolde saie, "syr, y know all youre doinge by suche women and suche, but sethe it ys youre lust, and that y may sette no remedie theron, y will make you nor them neuer the worse chere; For y were a fole to slee my selff for youre sportes.

and by her meekness regained his heart and love.

* [Fol. 8b. col. 2.]

*But y praie you, sethe it is well, that ye make me neuer the worse chere, and that y lese not youre loue, nor that ye make me not the worse semblaunt, and of the remenaunt y reporte me to you, y woll suffre it." And so with her goodly wordes he repented hym, and was conuerted in goodnesse atte the laste, and he dede nomore euell; And thus with fairenesse she ouercome hym. And bi this ensaumple it may be sene that a woman may chastise her husbonde, and make hym do well, with fairnesse rather thanne with rudenesse. For there is mani men that haue euell hertys, and thei be foule spoken to, will do the worse, not withstondinge the husbond aught [not] to loue his wiff the wors thou she be ielous ouer hym. For the wise man saithe that ielosye is a gret ensaumple of loue, for he that louith me not, rechithe neuer whedir y do well or euell; but my frende is sori whanne y do euell, and therfor ielosie is neuer withoute gret loue. But there is .ij. diuerse ielosyes, whiche that one ys worse thanne that other. For there is one[1] withoute reson, as a man to be ielous withoute cause, and in suche wise as to shame hym selff and his wiff; but that other ys of a woman that is aferde lest an other shulde haue the herte of her husbonde, that she augh[t]to haue her selff, after the law of God and the chirche. But the wisest aught to be leste ielous, and restreine and take lest hede, for that is gret wisdom who may do it; but yef the husbonde perceiuithe of the wiff sum leude taches in her gouernaunce or behauing, that he aught to be ielous. *For he must take her and speke therof priueli betwene hem two, that no man wete it, for drede of sclaunder and wratthinge of her, and sauing her the gret loue, "that ye loue me well, neuer let youre hert

Women may rebuke their husbands with fairness rather than with rudeness,

for jealousy is a proof of love,

but the wisest should be the least jealous.

* [Fol. 9, col. 1.]

[1] MS. "none."

turne to loue none other but me, and therof y am suore and with the grace of God, ye will kepe youre worship and myn." And with suche goodly wordes ye aught to entrete youre wiff to bring her oute of her leudenesse; for yef a man rebuke her, and fare foule with her, it will make her do and thenke the worse, as it were to putte fere in flexe; for diuerse women be more fers in her euell dedes thanne in goodnesse. And therfor it is gret drede to fare foule with hem in suche materes. And though a woman haue a litell debate and noyse for ielousie with her husbond, she aught not to loue hym the worse; for she aught to thinke that he dothe it for the feruent loue that he hathe to her, and for ferde that ani other shulde haue the loue of her sauf he hym selff, and that yef so be that an other man might haue her loue, he shal neuer haue her loue he shal neuer haue it after, and that the ioye of her mariage is done, and her housholde lost.

A man should entreat his wife with goodly words,

and a woman should not love her husband the less for a little jealousy.

CHAPTER XVIII.

And therfor here is a good ensaumple to amesure in this matere bothe herte and thought. Also, a woman aught not to striue with her husbonde, nor yeue hym no displesaunce[1] [nor] ansuere her husbonde afore straungers, as dede onis a woman that dede ansuere her husbonde afore straungeres like a rampe, with gret uelonis wordes, dispraising hym and setting hym atte not; of the whiche he was ofte ashamed, and bade her holde her pees for shame, but *the more faire he spake, the worse [s]he dede. And he, that was angri of her gouernaunce, smote her with his fiste downe to the erthe; And thanne with hys fote he stroke her in the uisage and brake her nose, and all her lyff after she had her nose croked, the whiche shent and dysfigured her uisage after, that she might not for shame shewe her uisage, it was so foule blemisshed. And this she had for her euell and gret langage, that she was wont to saie to her husbonde. And therfor the wiff aught to suffre and lete the husbonde haue the wordes, and to be maister, for that is her worshippe; for it is shame to here

Nor ought she to strive with him before strangers,

for a husband once struck his wife

* [Fol. 9, col. 2.]

and broke her nose, because she answered him before people.

[1] MS. "displesaunte."

striff betwene hem, and in especial before folke. But y saie not. but whanne thei be allone, but she may tell hym with goodly wordes, and counsaile hym to amende yef he do amys. And yef he canne ani good, thanne he will cunne her moche thanke, and saie she dothe as she aught to do. And thus shulde a good woman do; as dede Hester the quene of Sury, the whiche had a king to her husbonde, that was hote and hasti, but whanne he was angri she wolde saie no wordes till he was appesed. And whanne the hete was passed, she might rule hym as her lust. And this was gret witte of that ladi, and so shulde all women do. And all women that ben gret-herted and misansueringe her husbondes, that wolde not do her husbondes comaundement, be not of the obeisaunce that a merchauntez wiff was of, of the whiche y will tell you an exaumple and a tale.

But, when they are alone, a wife may counsel her husband.

CHAPTER XIX.

Three merchants * [Pol. 9b. col. 1.] laid a wager whose wife was most obedient.

HIt happed onis there were .iij. marchauntes that yede homwarde from a faiere, and *as thei fell in talkinge, ridyng on the waye, one of hem saide, "it is a noble thinge a man to haue a good wiff that obeiethe and dothe his biddinge atte all tymes." "Be my trouthe" saide that other "my wiff obeiethe me truly." "Be God," saide that other "y trowe myn obeieth best to her husbonde." Thanne he that beganne furst to speke saide, "lete leye a wager of a dener, and whos wiff that obeiethe worst, lete her husbonde paie for the dener;" and thus the wager was leyde. And thei ordeined amonges hem how thei shulde saie her wyfes, for thei ordeined that eueri man shulde bidde his wyff lepe into a basin that thei shulde sette afore her, and they were suoren that none shulde late his wiff haue weting of her wager, saue only thei shulde saye, "lokithe, wiff, that y comaunde be done." How euer it be, after one of hem bade his wiff lepe into the basin that he had sette afore her on the grounde, and she ansuered and axed wherto, and he saide, "for it is myn luste, and y will ye do it." "Be God," quod she, "y will furst wete wherto ye

The first told his wife to leap into a basin, and she asked, "Why?"

.wiff haue me lepe into the basin." And for no thinge her husbond coude do she wolde not do it. So her husbonde up with his fust, and gaue her .ij. or .iij. gret strokes; and thanne yede thei to the secounde marchauntys hous, and he comaunded that what euer he bade do it shulde be do, but it was not longe after but he bade his wiff lepe into the basin that was afore her on the flore, and she asked wherto, and she saide she wolde not for hym. And thanne he toke a staffe, and al tobete her; and thanne thei yode to the *thridde marchauntes hous, and there thei fonde the mete on the borde, and he rowned in one of his felawes heres, and saide, "after dyner y will assaie my wiff, and bidde her lepe into the basin." And so thei sette hem to her dyner. And whan thei were sette, the good man saide to his wiff, "whateuer y bidde, loke it be done, how euer it be." And she that loued hym, and dredde hym, herde what he saide, and toke hede to that worde; but she wost not what he ment, but it happed that thei had atte her dyner rere eggis, and there lacked salt on the borde, and the good man saide, "wiff, sele sus table;" and the wiff understode that her husbonde had saide, "seyle sus table," the whiche is in Frenshe "lepe on the borde." And she, that was aferde to disobeie, lepte upon the borde, and threw down mete, and drinke, and brake the verres, and spilt all that there was on the borde: "What," saide the good man, "thanne canne ye none other plaie, wiff?" "Be ye wode, sir," she saide, "y haue do youre biddinge, as ye bade me to my power, notwithstondinge it is youre harme and myn; but y had leuer ye had harme and y bothe, thanne y disobeied youre biddinge. For ye saide 'seyle sus table.'" "Nay," quod he, "y saide, sele sus table, that is to saie, salt on the borde." "Bi my trouthe," she saide, "y understode that ye bade me lepe on the borde," and there was moche mirthe and laughinge. And the other two marchauntes saide it was no nede to bidde her lepe into the basin, for she obeied ynough; wher thorugh thei consented that her husbond had wonne the wager, and thei had lost bothe. And after she was gretly preised *for her obeisaunce to her husbonde, and she was not bete as were that other .ij. wyues that wolde not do her

so he struck her with his fist.

The second told his wife to do so and she would not,

so he beat her with a staff.

* [Fol. 9b. col. 2]

The third told his wife to put salt on the table;

and she, mistaking him, jumped on the table herself,

by which her husband won the wager.

* [Fol. 10, col. 1.]

husbondes comaundement. And thus pore men canne chaste her wyues with fere and strokes, but a gentill woman shulde chastise her self with fairenesse, for other wise thei shulde not be taught. And a gentill woman, the fairer that she is ferde with, the more ferdfull she shulde be to displese or to disobeye her husbonde; for the good doutithe and louithe her husbondes, as dede the thridde marchaūntes wiff, that for fere to disobeye her husbonde leped on the borde. & so aught eueri good woman do the comaundement of her husbonde, be it euel or well, for yef he bidde her thing that she aught not to do, it is his shame. Now haue y treted of the obeysaunce of the drede that a woman aught to haue to her husbonde; and how she shulde not ansuere hym ouerthwartly atte euery worde, for it is gret shame for her; and also what perile it is to ansuere to eueri worde, as dede the knightes doughter, that spake to the leude squier, the whiche thorugh her wordes undede her good name and her worshippe. But there be mani folke that are so hasti and high herted, that for her hastinesse saithe all that thei knowe that comithe to her mouthe; and therfor it is gret perile to beginne to chide with suche folke, for who doutithe it, he puttithe his worshippe in iupardye and auenture. For many folke will saie more thanne they know, to venge hem self, thow that they saie false.

A woman, the better she is treated, the better she should behave.

CHAPTER XX.

I will tell you of a lady that gaue the flesshe and the goode morselles of mete to the litell dogges.

Of the lady who gave "good morses"

* [Fol. 10, col. 2.]

to two little dogs,

THer was a lady that had two litell doggis, and she loued hem so that she toke gret plesaunce in the sight and feding of hem. And she made euery day dresse and make for hem disshes with soppes of mylke, and after gaue hem flesshe. But there was ones a frere that saide to her that it was not wel done that the dogges were fedde and made so fatte, and the pore pepill so lene and famisshed for hunger. And so the lady, for his saieng, was wrothe with hym, but she wolde not amende

it. And after she happed she deied, and there fell a wonder meruailous sight, for there was seyn euer on her bedde .ij. litell blake dogges, and in her deyeng thei were about her mouthe and liked it, and whanne she was dede, there the dogges had lyked it was al blacke as cole, as a gentill woman tolde me that saye it, and named me the lady. And therfor here is a good ensaumple that ladyes nor gentill women shulde not haue her plesaunce in suche bestys, nor yeue hem that the pore pepill might be susteyned with that deyen for hunger, the which be Goddes creatoures and seruauntis made to his lyknesse. And the women that dothe so, haue litell understonde the wordes of the gospell, there God saithe, "who dothe good to the pore in myn name, he dothe it to myn selff." These that done soo was not lyche the quene Blaunche, seint Lowes moder; For she alwey made take the mete afore her, and yeue it to the most nedy. And so dede seint Lowys, her sone, after her, *for he uisited the pore and fedde hem with his hondes. The plesaunce of all goode women aught to be to uisite and fede the pore and faderles children, and to norshe and clothe yong litell children, as dede an holy woman that was countesse of Mans, that norshed euer xxx^ti faderles children, and saide that was her sporte; and therfor she was loued of God, and had good lyff and ende, and atte her dethe was saine a grete clerete & light and full of small children, Innocentes, about her; and that sight was not the litell blacke dogges that was sayn atte the dethe of that other ladi that ye herde of afore.

and when she died two little black dogs were seen on her bed;

an example that no lady should take pleasure in such beasts.

*[Fol. 10b. col. 1.]

The pleasure of women should be to feed the poor.

CHAPTER XXI.

Now the knight saide unto his doughtres that thei shulde not beginne furst to take new gises of rayement.

FAire doughtres, y praie you that ye be not the furst to take new shappes and gises of array of women of straunge contrey, as y will tell you there was a debate betwene a

I pray you be not the first to take new shapes of attire.

baronesse, that duelled in Guyen, and an other lorde that was
A lady found fault with a knight that his wife was not dressed well enough.
a wise knight and a malicious. For the baronesse saide unto hym, "cousin, y come out of Bretaine, and there y haue sene my cosin youre wiff, but she nis not arrayed like as ladies of this contrey of Guyene be, nor of diuerse other plasez here aboute, for her hodes, taylles, and sleues be not furred ynowgh after the shape that rennithe now." And the knight ansuered,
His reply.
"sethe she nys not arrayed on youre gise, and that ye thenke her array and her furre to liteli, and that ye blame me for it, forsothe ye shall haue nomore cause to blame me, For y will make arraye her as *nobly as ani of you all, and as queintly; for ye haue but half youre hodes & cotes furred with ermyn or meneuer, and y wol do beter to her, for y woll furre her gowne, coleres, sleues, and cotes, the here outwarde; thus she shall be beter purfiled and furred thanne other ladies and gentill women. And suppose ye not that y will see that she be arraied after the state of the good women and worshipfull of Fraunce, nor of them of this cuntre, that hath not take the state of the unthrifti women that bene euell women of her body and chambreres to Englisshe men and other men of werre that duellen with hem as her lemmannys, for thei were the furst that brought up this astate that ye use of gret purfiles and slitte cotes, for y haue of that tyme and y sawe it. And to take arraie that such women bringithe up furst, y holde hym that doth it but febly conseled. And as to my wiff, she shal not; but the princesses and ladyes of Inglond haue taken up the saide stat and gise, and they may well holde it yef hem luste. But y haue herde saie that ladies and gentill women shulde sonner take the gise after good women thanne after euell, and not take the euell suche noueltees." And so these wordes weren saide betwene the baronesse and the knight tofore all the peple, and the baronnesse helde her pees for shame, for she wost not what to saie nor to ansuere; and so ther was mani that saide it hadde be beter for her to haue holde her pees. And therfor, doughtres, ye may see by this ensaumple, hit is good to holde the mene astate of the good women, and

"Ye shall have no more cause to blame me;
*[Fol. 106. col. 2.]
my wife shall be better dressed than any other,
but not after the manner of evil women and foreigners, for
ladies should dress after good women rather than evil."
Therefore it is good to dress like the "common

of *t[e] comune astate of the rewme, that is to saie the state of the most partie that good women usithe, and in especiall such astate as thei that werith it may meintaine. Forto take array of straunge contrey hathe not be used, and leue that of his owne, that causithe mani to be mocked and scorned, as ye may see bi this knight that spake thus to his lady. And wethithe who so takithe furst a nouelte of array on hym, thei ben moche spoken of, but now a dayes and a woman here of a newe gette, she will neuer be in pees till she haue the same. And the wiues saien to her husbondes euery day, "sir, suche a wyff and suche hathe suche goodly arraye that besemithe her well, and y praie you y may haue of the same;" and yef her husbonde saie, "wiff, yef suche haue suche arraie, suche that are wiser thanne thei haue it not," she wil saie, "no force it is, for thei canne not were it, and yef y haue it ye shal see how well it will become me, for y can were it." And thus with her wordes her husbonde must nedis ordeine her that she desirithe, other he shall neuer haue pees with her, for thei wol finde so mani resones that thei will not be werned. But the women that dothe and saithe thus, be not most wisest nor canne not best her good, but thei haue more her herte to the plesaunce of the worlde thanne to her husbondes profit. And there is a maner now amonge seruyng women of lowe astate, the whiche is comen, for thei furre her colers, that hangin doune into the middil of the backe, and thei furre her heles, the whiche is doubed with filth, and it is sengill about her brest; the whiche arraie y praise *not in winter nor somer, for hem were beter take the furre that hanggithe about her helis in the winter and sette it about her stomakes, for that had more nede of hete thanne her helys, and in somer it were beter awey, for flies hidethe hem therinne; and therfor y praise not the arraye nor that nouelte in a pore man, but y saie it not be women that may susteine and meintayne it atte her lust; for y caste me not to speke nor to medill me of no thinge of her astate nor arraie that aught to displese hem, for it longithe not to me but to worshippe and to obeye hem to my power. Nor y understonde

*[Fol. 11, col. 1.] estate of the realm,"

and to follow the dress of wise, and not of vain women.

Serving-women now wear fur on their collars and heels,

which in winter were *[Fol. 11, col. 2.] better on their stomachs,

and in summer is a shelter for flies.

In this book I speak only to my daughters and servants.

not to speke in this boke to none other women but to myn propre doughtres and seruauntis of myn howse, and forto shew hem how what is my luste and plesaunce that thei do. Doughtres, it is a gret perile to take stryff with folke that ben wise, or to dispraise the maners of hem. For gladly folke haue but litell worshipe that tellithe or repreuithe ani suche folke of thaire condiciones.

CHAPTER XXII.

At a feast a lady told a knight that he was handsome, but had an evil tongue;

AS it happed that there were atte a feest diuerse lordes & ladies, amonge the whiche was a knight that was a man wise of wordes and goodly behauing among ladies and gentill women; and so ther was a ladi saide to hym, afore all folke, "sir, ye are moche holde to youre God that hathe made you so faire and so goodly a knight, that it is meruaile but ye haue an euell condicion, that is to saye that ye are full of iangelyng, and haue an euell tonge and canne not holde youre pees*." "Nou ladi," saide he, "is that the worst tache that ye know bi me?" and she saide, "ye forsothe yt is the worst." "Now," saide he, "late you and me haue an euen iuge, and y trow it will be founde that ye haue worse taches thanne y, for y will shew how ye haue saide and reproued me of the worst that ye coude saie by me, and y haue saide no thinge of you. And therfor me thinkithe that ye haue a worse tonge thanne y, and me thinkithe, ladi, y haue not so light a tonge, nor iangill not somoche."* As the lady herde hym, and helde her pees, and thought that she wolde she had be still, and that she had not spoken one worde nor striuen with hym for diuerse causes; for the pepill that herde hym suffre all her ungoodly wordes, weren wrothe with her, and she hadd ben beter to haue ben still thanne to haue reproued a man opinly afore the companye. And therfor whanne one wold reproue one of his condiciones, he shulde thenke of his owne. Yet y will tell you more on this matere, how Bursygaunt was amonge .iij. ladies that caste forto haue made hym ashamed. And he, that was a wise knight amonges all other knightes, halpe hym as ye shull here.

* [Fol. 11b. col. 1.] but he replied, "I have said no evil of you, and you have of me, therefore your tongue is worse than mine."

Therefore think of your own evil before you reprove others.

CHAPTERS XXIII, XXIV.

[Of Boucicaut and the three ladies; and of three other ladies who accused a knight.]

THese .iij. ladies satte togedres in a priue chambre, and talked of her auentures, unto the tyme that one saide, "Moche maugre haue she of us that will not tell, of good felawship here amonge us .iij., of that she shal be asked, that is, yef ani of us was this yeere praied of loue." "Truly," saide the furst, "y haue ben praied." The secounde and the thridde saide the same. "Now," saide the boldest ladi, "sori loue haue she that tellith not the name of hym that last praied her;" and there thei were acorded they shulde tell. "Forsothe," saide the furst, "it was Bursigaunt that praied me." "And in good sothe," saide the secound, "so dede he me." "By my trouthe," *quod* the thridde, "and he praied me also." "In good faithe," saide the .iij. ladies, "he nis not so trewe a knight as we wende, for he is but a tromper and a iaper, nofors, late us sende for hym." And whanne he come he saide, "My ladyes, what wolde ye?" and thei bade hym sitte downe on the grounde by hem. And he saide, "Sethe y am come and must sitte, late me haue sum quyshon or a stole, for y might, and y satte lowe, brake sum of my pointes, and ye wold saie perauenture it were sumwhat ellys." And so thei gate hym a stole; and, whanne he was sette, as thei that were full of ire and wrathe, saide, "Bursegaunt, we are foule deceiued in you the tyme passed, for we wende that ye had be a true knight, and ye are but a mocker, and a iaper of ladies, and that is a foule tache." And he ansuered, "Ladies, how knowe ye that?" "For, sire, y[e] haue here praied my cosin of loue, and so haue ye me, and ye saide ye loued us, and eche of us had youre herte, the whiche was fals lesinge, for ye might [not] loue us all thre best, for ye are not .iij. persones, nor ye haue not thre hertys, and therfor ye are fals and deseiuable, and ye aught not to be sette in the nombre of true knightis." And he saide, "Ladyes, ye haue wronge, & that will y shewe

Three ladies talked of Boucicaut,

* [Fol. 115. col. 2.

and each said he had talked to her of love;

and they sent for him,

and told him he was not a true knight,

you and ye wyll yeue me leue to speke, and y will tell you whi. For atte that tyme y spake * with eche of you, y loued her best that y spake with, and thought truly the same, and me thinkithe therfor ye be in the wronge to haue suche langage on me, but y must suffre." And whanne thei sawe hym nomore abasshed, thei saide they wolde drawe cutte amonge hem ther, to wete to whom he shulde abide. "In good faithe," saide the furst ladye, "y will drawe no cutte for hym, for y quite my parte of hym;" and that other .ij. ladyes saide, "So do we oure part, for we will not of hym." "A!" saide the knight, "ye nede not stryue, for she nys not here that shall haue parte of me;" and with that he rose and yede his waye, and lete the .iij. ladies be there all abasshed and shamed. And therfor it is a gret perill to beginne to haue langage with suche men that canne skill of the worlde; and therfor here is an ensaumple that no woman shulde take no striff nor wordes with suche men, for there is mani women that beginnithe langage with a man that canne not ende it well, for men canne fynde weyes to helpe hem selff, as dede a man that was acused to .iij. ladies of suche an other dede as dede Bursigaunt; and thei swore he shulde deye, and neuer deceiue ladi more, and thei caught and shette hym in a chambre, and as thei come eueriche with a knyff forto slee him, he saide, "Ladies, it likith you that y shall deye withoute mercy, y praie you of a bone." And they graunted hym. And thanne he required hem that the strengest hore of hem shulde smite furst the stroke. And thei stode and loked eueriche upon other, and ther was none that wolde touch * hym for shame, for there was none that wolde take it on her that it were she. And he sawe hem so abaissed, & he ranne and opened the dore, and yede his waye; and thus was the knight saued, and thei abode abasshed and mocked. And therfor there be mani thoughtes and wyles with a man to helpe hym self atte nede; but y will leue this matere, and go to women that wol goo to see iustinge and other diuerse sightes, and also wol go on pilgrimage more for sporte than for deuocion.

* [Fol. 12, col. 1.]

and proposed to draw lots for him,

but he said he would have none of them.

Thus men can find ways to help themselves; as did a man who, when four women were going to kill him,

asked the greatest whore to strike first. None did;

* [Fol. 12, col. 2.]

and so he got away from them.

CHAPTER XXV.

[Of ladies who go to justs and pilgrimages.]

I will tell you of a lady that caught a gret blame and sclaundre atte iusting with-oute cause. She was a faire yonge lady, and made there good chere, and daunsed and sange with knightes and squieres, & all her herte was sette on the worldes plesaunce, notwithstonding her husbonde was not best apaied with her for her outegoinge; but she was glad allway whanne she was praied to go oute, And she fonde menes to her husbonde that she was all waye praied that she might go to. Her husbonde werned her not, for ferde lasse thei that praied hym wolde be wrothe, and leste men wolde deme that he were ielous of his wiff; and he dede gret coste to make her fresshe and gay at the saide festis, for the worshipp of her frendes, but she might haue perceiued mani tymes that it was ayenst her husbondes will that she yede to suche festis. And so it happed onis atte a fest that she was atte be-night, thei quenched the torches sodenly, and made gret noyse and crye, * and whanne the light was light agein, the ladies husbondes brother was there, and sawe his suster-in-lawe a litell asyde with a knight in a corner; and in good trouthe y trow there was no thing done but good, but neuer the latter the brother tolde her husbonde, the whiche all his lyff after mistrusted that his wiff had done[1] amys, and loued his wiff neuer after so well as he dede before. And so there was neuer pees betwene hem, but euer glomyng, louring, and chiding, and all her housholde yede to not for this cause.

Of a lady who caught great blame by going to justs;

and her husband let her go,

and made her fresh and gay, though against his will.

And at a feast, after the lights were put

* [Fol. 12b. col. 1.]

out, she was seen in a corner with a knight,

and her husband never loved her after, because she had an evil name.

Y knew another lady that gladly yede and was ledde to festis, and she cauȝe an euell name bi a lorde, that she was so full of sorugh that she was nigh dede, and in so moche thought that she dwyned awey· that there laft no thinge on her saue the bones. And whanne she shulde be dede, she sent after her Saueoure, and called all her frendes about

When dying she told her friends

[1] MS. "done done amys."

her, and saide, "Lokithe on me; am y lyk her that ye were wont to see atte festis and playes, so faire, fresshe, and goodly? but that tyme is passed, for y must to the erthe thennes that y come fro." And she saide to the lordes, knightes, squiers, and ladies, and gentilwomen that were about her,

that she was innocent of any evil.

"There is moche speche betwene suche a lorde and me, but that Lorde y receiue here be my dampnacion yef euer he had to do more with my body thanne hadd' my fader, notwithstondinge he and y hadd' gret communicacion diuerse tymes, but it was neuer in no ueleni, nor in no euell thought nor in dede." And so all thei that stode about her were abasshed, for thei wende in her the contrary; not for all that her *worship was blemisshed and blamyd with hym, and, yef she had not use to goo to festis and other sportes in her husbondes absence, hit had not happed her. And therfor it is gret perile a woman to acustume her or to desire to goo to suche festis ther she might abide atte home with her worshippe saued, vndefamed of her good name; for atte suche places mani women takith moche blame withoute cause. But y saie not but atte sum tyme that the[i] must nedis goo to obeie lordes and her frendes will, with her husbondes leue. And therfor, faire doughtres, yef it happe that ye must nedis goo to suche festis, and that ye may not forsake it whan it is night that thei begynne to syng and daunce, loke that ye haue euer a frende or sum cosin or seruaunt of youres by you, for ferde and perill and euell speche, that yef it happed the torches to be queint, as thei were atte the feste, that thei might be nigh you, not for no ferde of none euell that ye wolde do, but for ferde of euell tonges that gladlyer woll saie harme than good, and more thanne thei knew. And it is good that ye do so for the suerte of youre good name, that thei that stondithe bi you may saie, yef that thei here a false iangeler or a lyer saie aught on you that is not true, that thei may be sure to saye that it ys false.

* [Fol. 12b. col. 2.]

Therefore it is great peril for a woman to go to feasts, when she should be at home.

If you have to go to a feast,

keep some servant near you,

not for fear of evil, but of evil tongues.

CHAPTER XXVI.

I wol telle you another ensaumple of hem that wolde not do on her good clothes on the halydaies nor on the Sondayes in the worshipe of oure Lorde Ihesu, of the whiche y wolde ye knew the ensaumple how the gentill woman abraided the lady her maistres of.

THer was a ladi that had good clothes, but she wolde not were hem, but yef she supposed to be atte sum fest or that she wende to finde sum lordes or gret straungers. And so it happed that oure lady day fell on the Sonday, and her mayde asked her, "Madame, whi will ye not do on this day a good garment in the worshippe of oure ladi day, and of the Sonday?" "Whi," saide she, "we shull see no folke of astate to-daye." And her mayde saide, "God and his moder is of grétter state thanne any worldely folke, for he may take and geue all thing atte his luste, for all comithe of hym, and therfor his dayes and hys moderes dayes ye shulde worshippe." "Pees," saide the ladi, "God and the preest seith me eueri day, and so dothe not the strangers. And therfor it is beter to make me gay whanne y see hem thanne ayenst God." And the mayde ansuered, "Madame, that was euell saide for ferde of that may fall." And the ladi saide, "Fall what woll fall, y wol do more euell." And assone as she had saide that worde, there come a sodeine wynde that smote the ladi that she might not stere nor remeue more thanne a stone, and fro that tyme forwarde she most be bore two and fro, and swall, and become grete. And thanne she knowleged her misdede, and vowed pilgrymages, and was caried to hem in a litter. And to all folke of worshipe she tolde what was the cause of her sekenesse, and that it was the uengeaunce of God that fell on her, the whiche she had well deserued, for she saide that all her lyff she had sette her to worshipe the worlde more thanne God, And hade more ioye *to make her plesaunt to the worlde, to folke of astate, and straungers, that she might haue the lokes of hem, than for loue or ani deuocion that she had to God,

* [Fol. 13, col. 1.

A lady had good clothes, but would not wear them,

not even on our Lady's day,

and a sudden wind smote her, so that she could not move,

for worshipping the world more than God,

* [Fol. 13, col. 2.

other to ani of his seintes. And after she saide to yonge gentill women, "Takithe hede of the vengeaunce of God that is fall on me; for sum tyme y had a faire body, and smal, as euery body saide, to plese me. And y, for bobaunce[1] and for to be preised of the worlde, y clothed me in riche clothinge and in good furres, and y made it to be shape in the best wise, streite and well sittinge and iuste, that sum tyme the fruite that was in me suffered payne and was in perell; and all that y dede to haue veyne glorie of this worlde. And whanne y herde the pepill that preised me, the whiche thei dede to plese me, saieng, 'Here is a faire body of a woman the whiche is lykly to be loued of a worthi knight,' thanne my herte reioysed of gladnesse. Now may ye see what y am, for y am gretter thanne a pipe. And y am not lyk her that was sumtyme so queint and gay in my good arraye, streite and iuste, that y helde so cherely that y wolde not were it in the halydayes and Sondayes in the worshipe of God. And therfor, ladyes and frendes, God hathe shewed me my foly for sparing of my clothis on the holy day, and to were hem afore men of astate and straungers, to be preised and haue the losse and loking of hem. Wherfor y praie you all that ye take here atte me a faire ensaumple." And thus compleyned the sike lady, the whiche was thus swolen an hole yere. And after, whanne God *had saine her contricion and repentaunce, he sent her helthe, and heled her hole of all her sekenesse, and euer lowly to her God, and gaue her good garmentis for Goddis sake to the nedy, and her selff leued sympli, not hauing her herte to the bobant of the worlde, as she had before. And therfor, faire doughtres, here is a faire ensaumple how folke aught beter to arraie hem on holydayes in worshipe and for the loue of God that sendith all, and for the loue of hys blessed moder and saintes, thanne for to plese the sight of the worldely peple, the whiche are but donge and erthe, for to haue the praisinge of hem; for all tho that do so for the worldes plesaunce, y wene they displese God, and that he will do his uengeaunce on hem in this worlde or

and being vain of people's praise.

* [Fol. 13b. col. 1.]

But on her repentance she was healed.

This is an example how people should wear their best clothes on holydays, for worship of God.

[1] MS. "babaunce."

in that other, as he dede on this lady that ye haue here And therfor take hede on these ensaumples, good doughtres.

CHAPTER XXVII.

I will tell you an ensaumple on this matere.

HIt befell that seint Bernarde, that was an holy man and of gret richesse and birth, lefte all his possessiones and good, and yede to serue God in an abbey; and for his holy lyuing, and of weringe of the heyre, and doinge gret abstinence and almes dedes, made that he was chose to be abbot of that place. And he hadd a gret ladi to his suster, that come to see hym withe gret meyni, well arraied with riche clothinge, and riche atyred of perles and presious stones. And in this array she come afore her brother seint *Bernard. And whanne he sawe her in that array, he turned to her his backe and blessed hym, and the lady was ashamed, and asked whi he ne wolde with her speke. And he saide that he had gret pitee to see her so disgised, and in that pride that she was inne. And she dede of her riche[1] atyre and gay clothes, and toke other symple arraye. And he saide. "Suster, yef y loue youre bodi, by reson y[2] shuld beter loue youre sowle: wene ye not that ye displese God and his aungells to see in you suche pompe and pride to aorne suche a carion as is youre body, whiche withinne .vij. dayes that the soule ys parted from the body, he sauerithe in suche wise that no creatoure may suffre to be nigh it or see it, with gret abhominacion? Faire suster, whi thenke ye not that the pore peple that deyen for hungir and colde, that for the sixte part of youre gay arraye .xl. persones might be clothed, refresshed, and kepte from the colde?" And thus Bernarde declared the foly and the pompe of the worlde to his suster, And also the sauement of her soule. And thanne the ladi wepte, and solde awey her clothes, and leuid after an holy lyff, and had loue of God, aungeles, and holy seintez, the whiche is beter

Saint Bernard was an abbot,

whose sister came richly dressed to see him,

*[Fol. 13b. col. 2.]

for which he blamed her of pride.

Then she sold her clothes, and led a holy life.

[1] MS. "riche riche atyre."

[2] The original reads: Belle suer, se je aime vostre corps, je doy par raison plus amer vostre ame . . . . .

thanne of the worldely pepiñ. Therfor, doughtres, here ys an ensaumple how folke shulde not haue thaire herte on the worlde, nor make hem queint to plese it and them that be there inne, but late yeue parte of that God hathe sent to the nedy in his name. And he that dothe so, may gete hym hys sauement; for it is beter *to haue lasse garnementis thanne the pore shulde lacke. For who so settithe hym al to haue plesaunce of the world, it ys foly and temptacion of the fende; and folke aught to arraye hem more for loue and worship of God thanne for worldely foule plesaunce, the whiche ys but shadow, and is not worthe to the rewarde of hym that all may yeue and sende.

* [Fol. 14, col. 1.] It is better to have less myment, than that the poor should want.

CHAPTER XXVIII.

An example of talking at mass.

An other ensaumple y will tell you of them that usen to clatre, speke, and iangle atte the masse, in the whiche whanne thei shulde haue herde the deuyne seruice of God.

A hermit had a chapel to which pilgrims came,

HIt is conteyned in the gestis of Athenes, that there was an holy hermite that hadd a chapell of seint Iohan in his hermitage; and for the holinesse of the good man, and in the worshippe of seint Iohan, the knightes, ladyes, & gentill women of that contrey come thedir on pilgrimage. And whanne thei were come, the ermite saide hem a masse; and as he had saide

and at mass he saw them talking and wrangling together,

the gospell, he turned towarde the peple, & sawe hem roune, iape, counsaile, and iangle, eche with other. And as he loked on hem and sawe her folysshe countenaunce, he was ware that

and at their sides black fiends wrote down their words.

there was atte eueriche of her eeres an orrible fende, that wrote all that thei saide, and lough hem to scorne; and the blak orible fendes yede lepinge on her hedys, hornes, and riche atyre, as dothe the briddes that sittithe on trees and lepithe from braunche to braunche; of the whiche the holy ermyte was gretly abasshed and meruayled. And whan he was in the canoun of hys masse, he herde hem clatre, laugh, iangle, and *borde of high, that it was gret meruaile of the holy man, [and he] smote hys honde on the boke to make hem hold her pees. But there was

* [Fol. 14, col. 2.]

sum that dede not, and thanne sayde the ermyte to God, "Lorde, and it be thi will, make these folke holde her pees atte masse, and that they may know her foly." Thanne sodenly all they that iangeled beganne to crye lyke wode folke oute of her mynde, that it was a piteous thinge to here. And whanne the ermyte had saide masse, he tolde hem how he saw the fendes of hell on her hedes, hornes, and tyre, and tolde hem the perilles and the synne that it was to make suche clateringe and leude wordes, iapes, and countenaunces atte the masse. For there is no man atte the masse shulde do no thinge ellys but praie God deuoutly; and these fendes that he sawe was on her hedes, tyre, and hornes, that clatered and spake of her foly of loue atte messe, and thought more on her iolytees and the worldes delite, and to haue the loke of the musardes, thanne thei dede on the seruice of God. But there was sum in the chapell that were in her deuocion and praiers, but on hem he sawe no thing saue good, notwithstondinge they were well arraied. And the ermyte tolde hem, who that arraied hym more to plese the sight of the worlde thanne God he makithe ioye and gladnesse to the fendes of hell. And the pepill that were there oute of her mynde and turmented, as ye herde before, cried, and pulled euer of her tyre, as thei had ben wode. And so the good ermyte counsailed hem to amende hem, *and to abide in praiers in that chapel .ix. dayes; and so thei dede, and thorugh the praier of the holy ermite, whan they had confessed hem, and promessed to God to be deuoute atte the masse, and neuer to iangle nor to clatre whanne thei shulde serue God, than the ermite assoiled hem, and they were heled, and come againe into her witte, and thei kepte hem euer after from iangelinge atte Goddes seruice.

He called to God, but they did not heed,

and after mass he told what he had seen,

* [Fol. 14b. col. 1.]

when they repented and promised to serve God better.

CHAPTER XXIX.

And here is an ensaumple how no man thorugh his clateringe shulde desturbe the devine seruice of God.

YEt will y tell you what befell atte the masse of the holy man, seint Martin of Towres, And as he saide masse there

Saint Martin and Saint Brice said masstogether,

halpe hym seint Brice, the whiche was hys clerke and godsone, that after seint Martin was Ershebisshope of Towres, the whiche Brice toke up a gret laughinge, and seint Martin perseiued it. And whanne the masse was done, seint Martin asked hym whi he laughed, and he ansuered, that he saw the fende write all the laughinges that were betwene the women atte the masse, and it happed that the parchemyn that he wrote in was shorte, and he plucked harde to haue made it lengger with his tethe, and it scaped oute of hys mouthe, and hys hede had a gret stroke ayenst the wall, "& that made me to laugh." And whan seint Martin herde hym, he knewe that seint Brice was an holy man. And he preched this to the women, and how it was a gret perill and synne to speke and counsaile of worldly materes atte the masse or atte Goddes *seruice, and that it were beter not to be there thanne to haue suche langage and clateringe. And yet sum clerkes susteinithe that none shulde not speke no manere thing whiles they bene atte masse, and in especial atte the gospell, nor atte the 'per omnia;' and therfor, doughtres, here is an ensaumple how ye shall holde you humble and deuoute in the chirche, and for no thinge haue no iangelynge with nobody while ye are atte the masse, nor while ye serue God.

and the latter laughed,

because a fiend was writing all the idle talk of the people on parchment, and knocked his head against the wall.

So St. Martin warned the people of the sin of talking at masse.

[* Fol. 14b. col. 2.]

CHAPTER XXX.

Another ensaumple y will tell you of hem that for slouthe lessethe her masse and makithe other to lese her masse.

A knight and a lady slept so late that mass could not be said at church for waiting until it was too late.

I Haue herde of a knight & of a lady that in her youth delited hem to rise late. And so they used longe, till many tymes that thei loste her masse, and made other of her parisshe to lese it, for the knight was lorde and patron of the chirche, and therfor the preest durst not disobeye hym. And so it happed that on a Sonday the knight sent unto the chirche that thei shulde abide hym. And whanne he come, it was passed none, wherfor thei might not that day haue no masse, for euery

oman saide it was passed tyme of the day, and therfor thei durst not singe. And so that Sonday the knight, the lady, and all the parisshe was without masse, of the whiche the pepill were sori, but thei must nedes suffre. And on a night there came on avision to the person, that he kepte a gret flocke of shepe in a felde there that there grewe no grasse; and he wolde haue ledde hem into a felde there grasse was, *but he must go whith hem thorugh a streite pathe, and in the pathe he saw a gret blacke swyne and a sowe, horned, that lay ouer-thwarte the pathe; And he was so sore aferde of her hornes, that he yode awey and fledde with his shepe, withoute pasturinge or fedinge hem. And a uoys saide to hym, "Whi art thow aferde of these horned bestys?" & with that he awoke. And the same night the knight and the lady dremed that thei were become horned swyne and sow, and wolde not late the shepe goo to her pasture nor fedynge. And after hem thought that there come many blacke hunters, and blake hors, with many blake greyhoundes, and raches; and the houndes were uncoupeled on hem, and chaced and bote hem spitously bi the eeres and thies; and them thought that the chace dured so longe on hem till they were take and slayne. And of this auision, whanne they were awaked, thei were foule afraied; for the auicion come to hem bi two tymes. And the person come to the knightes hous, and he tolde hem his auicyon, and the preest his, of the whiche thei were gretly meruailed, and thaire sweuens[1] were lyche. And the preest saide vnto the knight, "There is hereby in a forest an holy ermyte that canne tell us what this auicion menithe." And than thei yede to hym, and tolde it hym fro point to point, and as it was. And the wise holi man, the whiche was of blessed lyff, expouned and declared her auicion in this wise: "Sir knight, ye & youre wiff are blacke swyne and sowes that kepithe the pathe thorugh the whiche the shepe shulde go to her *sustenaunce and fode, that is to mene, that ye ar lorde of the parisshe that ye duell in. And ye haue destroubled the parisshenes to here masse and Goddes seruice, the whiche is the

And the knight, the lady, and the priest were all warned in dreams.

*[Fol. 15, col. 1.]

And a hermit explained their dreams.

*[Fol. 15, col. 2.]

[1] MS. "swemes."

feding and the pasture of the body and soule, and for youre rest and sleping by day, like swyne, ye haue made youre neyghboures lese her masse and Goddes seruice; and the hornes that ye had signifieth that ye be therfor in dedly synne. And in especiall ye make other to lese the seruice of God, the whiche ye may neuer amende withoute ye suffre therfor gret turment. And therfor the vengeaunce of the dede is shewed you bi auicion, that ye shall be tormented, and chaced, and slayn therfor with fendes of hell, withoute amendement. For it were beter to you, that ye lacked to here an hundred masses, thanne ye lette a man to here one or a preest of his deuocion. For the preest most fall into the synne of wrathe, and his parisshenes gone forth to the ale hous or to a tauerne, and thorugh taryeng lese her deuocion. And all this euell comithe of youre sleuth and synne, of the whiche ye shall yelde onis acompte of; And ye shall be therfor chaced, tormented, and slayne, and in waye to be dampned, but ye amende it." And thanne the knight was abasshed, and asked counsaile what was beste for hym to do. And the holy man counsailed that on thre Sondayes he shulde knele on his knees afore all the parisshenes, and crie hem mercy, and that they wolde forgeue hym his misdede that he had kepte hem so longe a dayes from her masse, And that thei wold praie to God foryeue hym and his wyff, * and he wolde euer after be one of the furst atte the chirche. And thei were shriue of the ermite, and had penaunce of hym, and were chastised that thei dede naught as they were wont. And he and his wyff thanked God of her auicion that he sent hem, that thei might amende hem, And so from that tyme forwarde thei were the furst atte the masse and the laste therfrom. And also the ermite tolde the preest his auicion like as hadde the knight, and that God shulde be dradde and serued afore ani erthely thinge or delite of rest or plesaunce; wherfor, doughtres, take here ensaumple that for youre persones ese that ye make not diuerse peple lese her masse and deuocion, thorugh youre necligence and sleuthe; for it were beter for you to here no masse thanne to lette other.

that because they made others to lose their masses,

they were worse than in neglecting their own.

* [Fol. 15b. col. 1.] And they were ever after the first at the mass.

CHAPTER XXXI.

I wolde ye knew an ensaumple of the lady that wolde haue alwey a *quarter* of a day to arraie her.

THer was a ladi that duelled fast bi the chirche, that toke euery day so longe tyme to make her redy that it made wery and angri the person of the chirche and the parisshenes to abide after her. And she happed to abide so longe on a Sonday that it was fer dayes, and euery man said to other, "This day we trow shall not this lady be kemed, and arraied;" and sum of hem cursed her, and saide, "The deuell arraye her onis, and be her merour, for because she makithe us euery day in use and to abide after her." And as God wolde shew for ensaumple, atte the same tyme and houre as she loked in a mirrour, in stede of *the mirrour, the deuell turned to her his ars, the whiche was so foule and orible that for ferde she was wode and oute of her mynde, and was so sike longe; and atte the laste God sent her her witte; & she was chastised, and wolde no more make folke to mouse after her, but wolde be sonner arraied and atte the chirche thanne ani other. And she thanked God that he had chastised her so that she might amende her: and therfor here is an ensaumple that no body shulde take so long leyser to arraie hem that thei lese her masse and Goddes seruice, and make other also to lese it.

A lady took so long to array her, and kept the people waiting for mass

that they cursed her;

* [Fol. 15*b*. col. 2.]

and the devil appeared to her in her glass, and frightened her so that she would no more keep folks waiting,

and she thanked God He had chastised her that she might amend.

CHAPTER XXXII.

Now ȝ will tell you an ensaumple on this matere of an holy lady that loued wel God and his seruise.

An example of a holy lady that loved well God and His service.

HIt happed her on a day that she herde no masse, she wold not that day ete flesshe nor fysshe; & yet she wolde be full of sorw in hert; and hit happed on a day her chapelein was sike that he might not synge, wherthorugh she must go home withoute masse. And she yede withoute her place crieng

When she heard no mass, she would eat no flesh nor fish.

Her chaplain being sick, she could have no mass,

and cried on God,

on God, saieng these wordes, "Lord, forgete not purueie me of thin holy seruice, though this chapelein be syke:" and as she saide

who sent her two friars.

these wordes she saw comyng towardes her two freres, of the whiche she was gladde, and asked hem yef the wolde saye her

She asked one of them to say mass for her.

masse; and thei ansuered hier, yee, yef her lyked. And she praied one of hem shulde go to. And she thanked God of her

The youngest said the mass,

coming. And so the yonggest of the freres yede to masse. And as he was afore the Agnus Dei, the olde frere loked on hym

and when he broke the * [Fol. 16, col. 1.] host in 3 parts, the elder friar saw one of them leap into the lady's mouth.

how he brake the oste in the .iij. parties. And he sawe one of the parties lepe *into the good ladies mouthe in manere of a gret clerenesse or a light; and the frere that was atte the masse loked aboute hym where the .iij. parte of the oste was becomin, and tremeled for ferde, and his felowe come to hym & saide, "Be not aferde, for that ye seke is in the good ladies mouthe." And

The young friar trembled for fear, and then thanked God for the miracle.

thanne he helde hym content, and thanked God of that miracle, & thus it happed the lady that loued so moch the seruice of God. And therfor here is an ensaumple to loue Goddes seruice.

God shewed his love for them who desire to serve Him.

God louithe hym, as he shewed unto this good lady apertely that had so gret desire to serue hym and to see hym, as ye haue herde here afore.

CHAPTER XXXIII.

An example of a countess that every day heard three masses.

I wolde ye herde an ensaumple of a countesse that euery day wolde here thre masses.

One of her chaplains l..rt himself, and could not sing.

AND as she yode a pilgrimage, one of her chapeleinez felt of his horse and hurte hym selff in suche wise that he might not singe, and the ladi was full of sorugh that she shulde lacke one of her masses. And as she made deuoutly her praiers to God,

She prayed to God, who sent her a saint, who afterwards vanished.

she sent her a seint in stede of a preest to seie her a masse; but whanne he had songe and done of his vestementys, there wost no body where he become. And thanne the ladi wist that it was

She humbly thanked God.

Goddes sonde, of the whiche she thanked hym humbely. And here is a good ensaumple how God purueiethe for hym that louithe hym, and his seruice. And y trowe there be now mani

women that passithe a dayes withe feuer masses thanne .iij. and that it suffisithe hem to here one, for her deuocion is so liteli *in the seruice of God; for who that louithe hym and dredithe hym, he will ofte see God and here his holy seruice. And he that dothe contrarie, wol passe lightly, as diuerse do now a dayes, that haue more delite to plese the worlde and the flesshe thanne God.

There are many women now who hear less than three masses.

* [Fol. 16, col. 2.]

Many now-a-days have more delight to please the world than * God.

CHAPTER XXXIV.

I wol teli you an ensaumple of a yong lady that had her herte moche on the worlde.

An example of a young lady whose heart was on the world.

AND there was a squier that loued her, and she hym. And for because that she might haue beter leiser to speke with hym, she made her husbonde to understond that she had uowed in diuerse pilgrimages; and her husbonde, as he that thought none euell, and wolde not displese her, sofered and helde hym content that she shulde go whedir her lust. And it happed that she and the squier yede a pilgrimage to a place that was of oure lady. And thei thought they were wel atte ease, that they might haue her foly speche and communicacion togedre, in whiche they delited hem more thanne to saie praieres or seruice tō God, or to haue ani deuocion in her pilgrimage. And it happed thei were atte the masse, and thorugh the temptacion of the deuell they delited hem atte the masse in lokyng, and in makinge signes, eueriche to other; of loue and iapes, more thanne they delited hem in Goddes seruice, or to saie deuoutely her matenes or praieres. And God, that wolde shewe his miracle that thei dede euell, sent the ladi suche a sodein sikenesse that she swalt there she stode, and that no man wost whedir she shulde leue or deye. And she *was taken anone in armes, and borñ into the towne as a dede woman; and in thre dayes after she neuer ete mete nor drinke. And so her frendes and her husbonde were sent for, the whiche, whanne they come, made moche sorugh that this auenture was fall on her; for thei wost

She was in love with a squire,

and went on a pilgrimage with the squire,

and delighted in speech together rather than in prayers.

And at the mass

she was taken with sickness

* Fol. 16b. col. 1.]

and carried home;

and in a trance her father and mother came to her,

not whedir she shuld liue or deye. But as she laye in a traunce that .iij. dayes her thought she sawe her fader and moder; and her moder shewed her pappes and brestis, saieng, "Faire doughter, loue and worship youre husbonde that God and the chirche haue geuen you, and aboue al erthely men, and loue hym lyke as ye haue loued these brestis, the whiche hathe norisshed you."

and told her to love none but her husband.

And her thought that her fader asked her, "Whi loue ye or haue more plesinge to ani man than to youre husbonde?" And he saide, "Doughter, loke what sight is besydez you." And he saide, "But ye amende you, ye are like to fall in the fyre."

And she saw a pit full of fire,

Thanne she loked besides her, and she sawe a depe well full of the fire of hell, and she was allmost fall therin. Of the whiche auicion and sight she was foule afraied. And thanne her fader and her moder shewed her an hundred preestis that she had clothed in white for the loue of the soules of her fader and moder. And her fader and her moder thanked her therfor.

but for her charity in clothing priests she was kept from it;

And after she thought that she saw the ymage of oure ladi holdinge in her honde a cote and a smocke, And saide to her, "This cote and smocke shal kepe the from fallynge into that well of fire, notwithstondinge thou hast defouled myn hous."

*[Fol. 16δ. col. 2.]

and when she awoke,

And in that afray *she awoke of her traunce and auicion, and toke up a gret sighe; and thanne her husbonde and frendes were glad that she was not dede. And the lady was abaissed of her sweuene and auicion, and asked a preest what best was for her to do; and he dede seche her a man of holy lyff that wered the hayre, that was a gret clerk, and a man of holy religion; and she was shreue to hym, and tolde him all her auicyon, and her fere that she hadde of the well; and tolde hym all her synne and youthe.

she sent for a priest,

who told her what her vision meant:

And the holy man declared her auicion, and saide, "Ye are as moche beholde to God and to hys blessed moder, that will not that youre soule be lost, nor dampned, but a shewed you before the peril for youre saluacion. Furst, God hathe sheued you youre fader and youre moder, And that youre moder saide, 'doughter, loue and worship youre husbonde as ye haue loued these brestis that haue norisshed you;' that is to menyng that ye shulde loue and doute youre husbond, as ye

that she should love her husband,

loued youre moderes brest whanne ye were norisshed therof. For the child louithe of all thinge the pappe, for the suetnesse of the melke of the whiche he takithe his norisshinge and wexinge; and so aught eueri good woman do after Goddes lawe, to loue her husbond aboue all other loues, And to forsake worldely loues that be unlefull. For oure Lorde saithe with his mouthe that woman shulde leue fader, moder, brother, and suster, for her husbonde. For they are not diuerse, but two flesshes that God hathe ioyned in one, and that no man shulde putte betwene hem no *thinge that might seuere the loue that God and the chirche hathe ioyned in hem. Yet youre moder saide you that ye toke youre norisshinge and waxing of the suetnesse of the milke, the which signifiethe the swetnesse that shulde be in trew mariage, and grace with loue of God. And after that, youre fader saide, whi take ye ani man more loue and plesaunce thanne youre husbond? and see ye that brenninge well of the fire of hell that is be-side you, in the whiche ye ar lik to fall? that signifiethe that and ye loue ani other than youre husbonde, or ani other dele with you, sauf he only, ye shall fall into the well, and be broiled and brent, and sinke in the pitte of hell, euer to be there amonge the deueles, for the delite of that euel plesaunce that ye haue hadde ayenst Goddes lawe. And therfor, sen ye haue sene the fire of hell venieaunce, and the punicion that ye most suffre for that fals delite yef ye do it, leue it. And after youre moder shewed you the white preestes, And saide that ye had clothed hem, and they thanked you; that signifiethe that ye had made mani preestes reuest hem, and synge masses for thaire soules; wherof thei dede thanke you; and sertaine lyke as ye praie for her soules and other that bene dede, so praie thay for you; and bethe sori whanne thei seithe ani that dothe for hem stondynge in way of dampnacion, as ye may see, thei were sori of the temptacion that ye hadde, and that ye stode in waye like to be loste, and therfor thei come to socour you, for the good dedes and masses, praiers and almesse, that ye hadde don * for hem. After ye sawe the ymage of oure ladi that in her honde helde a cote and a smocke, and saide to you that this

and live after God's law:

* [Fol. 17, col. 1.] and that the sweetness of marriage should be as the sweetness of mother's milk:

that the burning well of fire signified that if she loved any other man, she should fall into hell as a punishment for the evil pleasure, and warns her to leave her sin.

That the vision of priests signified that her support of priests and of masses for the souls of the dead had gained her the guardianship of their spirits:

* [Fol. 17, col. 2.] that the image of Our

Lady signified that her charity in clothing the poor had gained her forgiveness:

shall saue you from fallynge in the well, not-withstondinge ye haue fouled myn hous, that is to saye that ye had ben in her chirche more to haue plesaunce in sinfull dedes thanne for the plesaunce of her thenkinge, and hauinge luxurious lokes, countenaunces, and signes in her chirche atte the masse. And there the uoys of oure ladi saide ye hadde fouled the chirche. All

that all who do evil in holy places scorn God;

thei that gone on pilgrimage to a place for foule plesaunce more thanne deuocion of the place that thei go to, and couerithe thaire goinge with seruice of God, fowlithe and scornithe God and oure lady, and the place that thei goo to, as dede the squier whanne he come to that place, and that ye hadde more plesaunce in hym thanne ye hadd of the plesaunce of God, or on the pilgrimage

that God sent her sickness to shew her her sin; but her Lady saved her for her charity:

that ye yede to. And of that misdede God wolde shew that ye had failed in, and made you therfor suffre that peyne and euell that ye haue hadde. And that oure ladi wold haue you saued for a cote and a smocke that ye gaue to too pore women in the worshipe of God and her, the whiche as as the uoys saide hathe saued you, that is to saye, the almesse dede that ye dede hathe kepte you from fallynge in the fyre of hell; that is to mene that youre auicyon and this fortune that ye haue bene inne, and that ye haue bene kept bi oure lady forto not fall in synne *with* the squier as ye had thought. Thinke this is an exaumple and a warninge forto amende you that ye were not dampned, nor lost. And therfor thanke * God hertely, and amende you bi tyme of youre errour and foly. And ye aught hennys forward kepe you well from falling in suche perill to lese youre soule, and into horrible synne, as to be in will to breke youre mariage, the whiche God hathe made hym selff to holde hole and to be kepte.

and that she should amend her life

* [Pol. 176. col. 1.]

and thank God for the warning.

Lastly, he reminds her that she was sworn to God and to her husband.

And also ye are suoren to God and to youre husbonde atte the chirche dore afore witnesse that ye shall neuer breke it while ye leue to-gedre. And yef ye do, ye are shamed and falsly forsworn, and not worthi neuer to come in compani of goode women." And thus the good holy man shewed her and declared her auicion that she mette of, and taught her to do well. And so the ladi was hole, and thanked God that she was saued from synne, and from her foule delite and plesaunce; and after that

And the lady recovered, and thanked God

she loste all her foly, and was a good woman. And it happed that, half a yeere after that, the squier come from a uiage that he hadde ben atte, fresshe and iolyly beseen, and he be-ganne to borde and play with the lady with suche langage as he was wont to use to her; and sayd, "Lady, what lyff is this? haue y loste the ioy and the plesaunce that y hadde in you, that we shulde haue to-geders so moche sportis and mirthis?" And she ansuered hym "All that tyme ys passed, for y will neuer haue suche plesaunce; nor y will neuer loue no man saue myn husbonde." And thanne she tolde the squier all that had be-happed her, notwithstondinge he had hoped to haue turned her. But she was so afermed in goodnesse, that it wolde not be, and thanne he lefte her. And after he told *to diuerse men the goodnesse and the stedfastnesse of her; and after he and all other preised her and worshiped her the more. And therfor here is an exaumple that no body shulde go in holy pilgrimages for to fulfell no foly, plesaunce, nor the worlde, nor flesshely delite. But thei shulde go enterly with herte to serue God; and also that it is good to praie for fader and moder, and for other frendes that ben dede, for thei impetrithe grace for hem that be alyue. And also it is good to yeue almesse, as ye haue herde before.

that she was saved, and became a good woman.

In half a year the squire came back from a voyage, and began to talk to the lady as before, and asked her why she was changed.

She replied, she would in future love no man but her husband, and told him all that had happened to her;

* [Fol. 17b. col. 2.]

and all men praised her.

And this is an example that no one should seek worldly pleasures in holy places, and that it is good to pray for the dead, and to give alms.

CHAPTER XXXV.

And yet y will tell you an other ensaumple, what happed in a chirche that was called Oure Lady of Beaulyon.

What happened in a church.

HIt happed in a chirche on an euen of oure lady, one that was called Pers Lenard, whiche was sergeaunt of Candee, on the night delt flesshely with a woman on an auuter; and God of his gret might wolde shewe that they dede euelle, tyed hem fast togedre that night and the morw all day, in all the sight of the pepill that come thedir unto the towne; and all the contre there about come downe and sawe hem. And thei might neuer parte, but were fast like a dogge and a biche togedre, that night and the morw all

One Pers Lenard, a sergeant, dealt with a woman in church; and they were by a miracle joined together all day, and all the people came to see them.

On the morrow all the people made a procession, and prayed for them, when they were separated. And when the church was again hallowed, * [Fol. 18, col. 1.] they were made to do penance therein,

day, vnto the tyme that the pepiłł yode a procession about for them to pray to God that that orible sight might be ended and hidde. And atte the last, whanne it was night, thei departed. And after the chirche was halowed or euer there were saide there-in ani masse. And they that dede the dede were ioyned to penaunce, to go naked afore the procession thre *Sondayes, beting hem self and recordyng her synne tofore the pepiłł. And therfor here is an ensaumple that no body shulde do no suche filthe in the chirche, but kepe it clene and worshipe God there inne.

CHAPTER XXXVI.

Another and similar example.

Yet woll y tell you an other ensaumple upon this matere, that befell in the parties of Peytow not thre yeere sethe.

In an abbey in Poitou a monk named Pygreet was found with a woman in the same posture;

THere was an abbey in Peytow called Chimefere, the whiche abbey was fortefyed for werres; and the prioure of that abbey had a monke there, that was his neuew, that hight Pigreet, the whiche atte a tyme might not be founde; and he was lost. And atte the laste thei fonde hym in a corner of the chirche byhinde a wche on a woman, and they might not parte that one from that other. And than all folke come thedir to see hem; of the whiche sight the sely monke was sore ashamed of and full of sorw, and so was his uncle and all other monkes. And after, whanne it was the will of God, thei parted, and the monke Pygreet went and fledde a-wey oute of the abbey for shame. And therfor here is an ensaumple that no body shulde do that orible synne of the delyte of the flesshe in the chirche, nor to speke nor to make countenaunce nor lokes of foly loue there inne, but yef it were of loue of mariage. For as one of the gospell saithe that God entred into the chirche, the whiche was atte that tyme called the temple, and he fonde that they solde there inne marchaundises; and he made uoyde oute all they that solde ani thinge therin, And saide that *the hous of

and all people came to see them,

and the monk fled away for shame.

This is an example that no one should seek worldly pleasures in a church:

for God went to the Temple, turned out all who sold things there, * [Fol. 18, col. 2.]

God shulde be kepte clene, and shulde serue to praie and to make orisones inne; And that it was none hous to make marchaundise and to do synne in. And therfor, to conferme this that is afore, oure Lorde hathe sheued his myracles in these two chirches, how it displesed hym that his holy place was fouled, the whiche was ordeined of clennesse to serue hym, that is the chirche.

and said it should be a house of prayer, and not of merchandise; and God by these two miracles shewed his displeasure at his church being "fouled."

CHAPTER XXXVII.

[Of Bad Examples.]

And therfor, doughtres, thei that seethe the good and takithe the euell, by reson they shull repent hem, y saie for there is mani euell ensaumples in the worlde, and there be mani that takithe hem sonner thanne the good ensaumples. And thei that done so, done ayenst nature, and gone oute of the right way, and ayenst the comaundement of God, that all good and sauacion techithe, and yeuithe us wretin the whiche we shulde holde, the whiche we kepe febely. For we see that the most of the worlde gouernithe hem after the delite of the flesshe and the veyne glorie of the worlde, as sum that be prowde of her science, richesse, and her birthe; and there be other that be enuious to see other in gretter degre thanne they; and other that be full of yre and rancour; and other full of hote and brennyng lechery, enflamed unmesurably like wolues, or other wyld beestis; And other that be lykerous of moche mete and drinke, takyng unresonably therof; And other that euer are in couetise of that is not heres; And other that ben bawdes and theues, usureres, bariters, ouerthwarteres and lyers, traytours and fals of her worde, *and bakbyters; and other that be slowe that wyll do no good to hem selfe ne to none other. And these manere of men sheuithe that they be the children of a fals maisteris doctrine, the whiche is the deuell of hell, that counsailethe, temptithe, and gouernithe hem, and the deuell holdithe hem bounde in his seruice till thei be vnbounde by confession; and men of these maners there be now a dayes to mani, of the whiche it is the more pitee.

Many follow evil examples rather than good,

going out of the right way, and against the commandments of God.

Most people seek the pleasures and vain glories of the world, being proud,

envious,

angry, or lecherous, like beasts.

Others are gluttonous, covetous,

usurers, liars, and backbiters.

*[Fol. 15b. col. 1.]

Some are no good either to themselves or to others.

All these are the children of a false master, the devil, who holdeth them bound, until they are unbound by confession.

CHAPTER XXXVIII.

[Of Good Examples.]

But others have love of God,

and fight against temptation;

and are temperate

and content.

Many men for anger beat themselves with their own staff.

God blesseth the meek and humble,

and is the Father of those who keep His commandments.

* [Fol. 18b. col. 2.]

He will keep and save all who love and dread Him.

The Bible gives us examples of good women

and of evil women.

And there be other be wyse, that haue her herte and hope of God. And for the loue and fere that thei haue in hym, they kepe hem clene and fytithe ayenst temptaciones, and the braydes of the fyre of lecherye, and kepith hem suerly withoute delycious metes, for the flesshe is tempted by delicious metes and drinkes, the whiche bene letteres and kindelers of the brondes of lecherye; and other that haue grace to thenke that they haue suffisaunce, and that is ayenst couetise. And there be other that haue free hert, true and iuste, and be not riotous; for who that sekithe ryot gladly, he metithe therewith, for many men for anger betithe hym selff with his owne staffe, and sekithe hym sorw from day to day. And God blessithe in the gospell the meke and the humble hert. And all these men that kepithe hem selff clene, and in the loue and drede of God, and of his neighboures, sheuithe well who is her fader, and that is God the fader, of the whiche they kepe his comaundementis as holy chirche techithe hem. And they haue free hert to witholde good ensaumples of lyff, and ioye perdurable, and of saluacion. And therfor, faire doughters, haue night and day youre hertes to hym *and loue hym, and drede hym, and he will kepe you and saue you from perill and temptaciones. And therfor, my faire doughters, y will shewe you and declare you by this boke the good ladyes that God preisithe in the Bybill, and for thaire holy lyff shal euer be praised, and therfor takithe ensaumple to lyue clenly and honestly as thei dede. And also y will declare you sum euell women that were diuerse and cruell, the which made and hadd euell ende, to that entent that ye may take hede by hem to kepe you from the euell, that ye fall not inne.

CHAPTER XXXIX—XLVI.

[The Example of Eve.]

The first example is Eve, through

THe furst ensaumple of euell[1] and synne, wherethorugh the dethe ys entered in to this worlde, hit come of Eue, oure furst moder, that lytell kept the

[1] MS. "well."

comaundement of God, nor toke none hede of the worshippe that God hathe sette her inne. For God had made her lady of all thinges under heuene bering lyff on erthe, And that all thingges shulde obeye atte her wyll. And yef she hadde not fall in the synne to breke the comaundement of God, there hadde be no fisshe in water, beest on erth, bridde in the eyre, but they shulde haue bene all in thaire obeysaunce to haue demened hem atte her lust withoute ani obstacle. And she shulde haue brought forthe her children with-oute payne or peril. And she shulde neuer haue thrust, nor hunger, colde, hete, nor trauayle, siknesse, heuynesse in herte, nor worldly dethe, nor no water shulde drenche her, nor fyre brenne her, nor no thinge hurt her. And therfor takithe hede how one synne puttithe her oute of so high a worshipe, ease, and blisse of loue into this ser*uage and bondage as we be in, for she lost all worshipe, richesse, ese, and blysse, and the obeisaunce of all thinges, for the sinne of the disobeysaunce. Now doughtres take hede wherinne the furste woman synned, to that entent that ye may be ware therof by good doctrines and ensaumples. And one of the furst causes of synne that Eue dede, was for she toke aqueintaunce lightly of the serpent, and herkeninge to her langage, that made her fall in speche with her, the whiche she dede of mys. For atte the furst she shulde not haue take no aqueintaunce nor to haue herkened to her speche, and thanne she hadd scomfit the serpent atte the furst. And therfor her lewde aqueintaunce and herkenynge dede harme. And therfor, faire doughtres, it is not good to herkyn and take sodeyne aqueintaunce that hathe the herte of faire speche, for sum tyme her speche is desceyuable and venemous, by the whiche ye might cache grete blame and shame. And so the serpent auised her tyme, whanne Eue was from her husbonde alone, to that entent that she might haue beter leyser to shewe and to saye to her false desciuable langage. And therfor, doughtres, it is not good to a woman to be founde alone with a man, but yef it be with her husbonde. But y saie not but that women shulde do worshippe to hem that is worthi to haue it.

whom death entered the world,

whom God made lady of all things.

If she had not broken God's commandments, all fishes, beasts, and birds would have been obedient to her,

and she would have had neither pain, peril, thirst, hunger, sickness, nor death.

And one sin deprived her of this "bliss of love." * [Fol. 19, col. 1.]

Therefore take heed wherein she sinned.

One of the first causes of her fall was listening to the serpent.

Therefore it is not good to make acquaintance suddenly with any of "fair speech."

The serpent watched when Eve was away from her husband, thereby shewing it is not good for a woman to be alone with any man but her husband.

And also a woman puttithe her worshipe in balance to ansuere and speke to moche; for one worde drauithe an-other in, and thanne there may scape sum worde that after may turne to harme, And she may be scorned and mocked therfor. For the * secounde foly that Eue dede was, for she ansuered to lightely with-oute bethenkinge her, whanne the deuell in the liknesse of a serpent asked why she and her husbonde ete not of the fruit of the tree of lyff as they ete of the other fruites, and she, with-oute counsaile of her husbonde, helde with hym talkinge, whiche turned her to myscheef that she ansuered, for the ansuere longed to her husbonde, and not to her, to deuise what fruit they shuld ete. And therfor she might haue saide, "Aske myn husbonde that questyon and not me," and thus she might haue discharged her of her ansuere. And the[r]for, faire doughtres, takithe ensaumple yef any requere you of foly of ani thinge that touchithe youre worshippe, ye may saye ye will wete of youre husbonde, what he will saye that ye ansuere hym. And y wolde that ye knew the ensaumple of a lady that the prince of Aquile required of foly loue, the which, whanne he hadde all praied, ansuered that she wolde wete her husbondes will, and geue hym an ansuere. And he saw that, and lete her be, and neuer spake more to her of that matere. And the prince tolde to all the peple that she was one of the perfit good women of all hys londe; and thus the lady gate her moche worshipe that she ansuered so the prince. And so aught eueri good woman to lete her husbonde ansuere and not they. The thridde foly that Eue dede was whan she be-thought her not aright of the defence that God had made to her husbonde and her. For God had saide hem, yef that they ete of the fruit, that they shuld *deye; and therfor, whanne she ansuered and tolde not the serpent the plaine trouthe, but saide "yef we ete of this fruit perauenture we shull deye," and thus she putte condicion in her ansuere, but oure Lorde putte ther inne no condicion, nor no perauenture. But that worde that she saide, perauenture, made the deuell to take fote to tempte her, and enharded hym to speke to her, as they that herken men whanne

* [Fol. 19, col. 2.] The second folly of Eve was to talk with the serpent,

for the answer belonged to her husband and not to her;

therefore women should not answer without asking their husbands.

For example, a lady, when a prince made love to her, told him she would ask her husband what answer she should give him;

and thus it got her much worship of all in the land.

The third folly of Eve was to think wrong of God's command;

* [Fol. 19b. col. 1.] for she told the devil "peradventure they should die;" but God did not say "peradventure."

they praie hem of foly; for her herkeninge they yeue hem corage to speke to hem further, as Eue herkened the fende that saide, "ye may wel ete therof, and ye shall not deye, but ye shall be as faire as God,[1] and ye shall knowe bothe good and euell; and the cause is that he hathe defended you the etynge of the fruit is for ye shulde not be as faire, clere, shyning, bright, puissaunt, and as mighti as he." And thus Eue wende he had saide sothe, and leued hym for couetise and faire speche. And so done these folisshe women, that beleuithe these fals flateres and iangelers that counsailithe hem to foly with her faire speche, and be-hest her the whiche they holde not, notwithstondinge sum tyme they makithe hem with thaire faire speche consent to foly delyte, and after they finde hem self deseyued, for whanne they haue had her will, they leue hem shamed and defamed shamfully. The fourthe foly of Eue was her foly sight, and lokyng that she kyst on the tree and fruit of lyff, the whiche God had defended her, the whiche fruit her thought faire and delycious; and thorugh her light loke she desired and was tempted to ete therof. And thus for her lewde * and light lokinge she fell into foule plesaunce and synne. And therfor it is gret perile to loke lyghtly; for the wise man saithe that the most enemy that a man hathe is the sight of the yee, the whiche haue deceyued mani with fals leude lokinge; for there is mani that lokith soberly, stedfastly, and mildely in her fals lokes, that women wenen that thei be full of thought for distresse of loue, and it is done but to make a fals semblaunt to deseyue hem. And therfor, doughters, here is an ensaumple to be ware of lokes, for many a tyme folke be deceiued there-by. For whanne the deuell of hell findithe folke to-gederes with suche folisshe fals lokes, he temptithe and enflamithe, and makithe hem to fall in the foule orible synne of lechery, thorugh whiche they lese bothe body and soule. And so ye may see that this synne comithe of the lewde lokinge, of the whiche y wolde ye knew the ensaumple of king Dauid, that for a leude look that he kiste on Barsaba, Vriis wyff, he fell into auowtry and fornicacion with her; and after he fell into man slaughter, for he made slee her

And the devil said "ye shall not die,

but be good, and wise,

and as mighty as God."

Thus do foolish women who believe false flatterers,

and after find themselves deceived, and left to shame.

The fourth folly of Eve was to look longingly on the tree,

*[Fol. 195. col. 2.]

and by looking fell into sin.

This is an example to beware of looks, with which the devil temp-eth;

for the sin of lechery cometh of lewd looking;

of which king David is an example;

for he fell into fornication and man-slaughter,

[1] MS. "good."

husbonde Vri; for the whiche God toke gret wratthe and ꝯuengeaunce on hym and his pepiñ, and añ the cause of the begynninge was of a leude loke, as hit feñ by Eue, that thorugh her loke she feñ into the foule and orible synne to breke Goddes comaundement, thorugh the whiche añ the worlde and her of-spring was dede, and lost, and dampned. And therfor, doughtres, be ware of youre lokes, whereon ye sette hem stedfastly. The fifthe foly of Eue was whanne she touched the fruyte *that God had defended, for the whiche she had be beter that she hadde hadde none hondes. It is a gret periñ after ye loke, for whanne that two vices be sette one eueñ delite, gladly they bringe her maister into temptacion. And therfor the wise man saithe that no thinge shulde be touched that may hurte the sôule; for leude touchinge and handelyng steriñ and chafithe the flesshe and the body, and blindithe reson that shulde gouerne añ, and makithe thanne folke faln into orible synne of luxurie. And the wise man saithe that a man shulde loke on his hondes and bethenke hym thries or he touched ani thinge, to that entent that he shulde know that he wolde not touche no thinge that shulde stere hym to synne; for the touchinge with honde and mouthe, as kessinge, sterithe the blode and trobelithe the drede of God and the worshippe of this worlde. And therfor moche synne and foly is faln by touchinge and handelinge, as it feñ by Eue, oure furst moder, that touched the fruit of lyff. The sixte foly that Eue dede was she ete the fruit the whiche God had defended her; And for that dede we were deliuered añ to the payne of dethe of heñ, and straunged from gret ioye and blisse. For the whiche folyus dede, there is faln so moche sorw, payne, and woo, as ye may see by holy writte; And how God hathe and will ponisshe them that etithe suche delycious metes and drinkes, with the whiche they norisshe the flesshe and the caryoune of the body, thorugh the whiche also is gendered ese, reste, and hete, and steringe of the foule delite of lechery and other synnes. Whi takithe thei not hede *of Goddes powere pepiñ that deyeth for hunger, thruste, and colde, of the

and all from a lewd look.

Through Eve's looking all the world was lost.

Therefore beware on what ye look.

The fifth folly of Eve was touching the fruit;

*[Fol. 20. col. 1.]

therefore nothing should be touched that may hurt the soul.

A man should bethink him thrice before he touches anything,

for much sin and folly comes from touching and handling.

The sixth folly of Eve was eating the fruit which God had forbidden her.

*[Fol. 20, col. 2.]

yhiche God will axse hem acompte at the dredfull day. And wetithe well that synne is not all in moche etinge, but in the delite of sauour of the mete. And as the wyse saieth, the dethe lyeth under the delites, as the fysshe that takithe his bayte upon an hoke. And he wenithe no thinge in it but mete, and it is an hoke whiche takithe hym, and sleithe hym, and is his dethe. And as the venym and poysum ys yeuen under coloure of mete and drinke, the whiche sleithe the man; and thorugh the sauour that is take of delite of the delicious metes the soule is perisshed and slayne by the body, as the delite of the apill slow Eue oure furst moder, and turned to gret synne; as furste to herken, and to take sodenly aqueintaunce, and to ansuere, And after the lokinge and beholdinge, and thanne touchinge, and cussinge and saueringe made of fals delite that Eue dede to ete the apill. The seuenthe foly of Eue was for be-cause that she beleued not that God saide to her that she shulde deye yef that she ete of the fruit of lyff, but he sayde not that she shulde deye anone bodely dethe, but saide that she shulde deye. And so dede she furst that was that she disobeyed to God and fell in his yre and indygnación. And after she deyed bodely dethe, that was whan she had be longe in trauaile, And had suffered mani sorwes and paynes, and was of euell atte ease in this worlde, as God had promised her. And atte the laste, after her dethe, she descended into hell, and there she and her husbond *and all thaire liff was in prison vnto the tyme that God deied on the crosse, that was .V. thousande yere and more be-twene. And thanne God deliuered hem, and thei that hadde serued hym in the olde lawe, and toke oute the good and lefte the euell, and took the corne and lefte the straw to be brent. Alas! whi thenke not they that slepithe euer in synne to this day to amende hem, not hope lyke a fole euer to lyue, and to abide to his last ende to amende hym? And may not they see the dethe that neighed hem from day to day, as dothe the theef that comith in atte the dore on the backe half, and robithe, and sleithe, and gothe his way, and no man wote whanne he comithe ayen; and after, the theef, whanne he hathe

Death lieth under the delight of eating, as to the fish that taketh his bait on a hook,

and the soul is slain by the body.

The seventh folly of Eve was not believing what God said to her.

After her death she descended into [* Fol. 2c6. col. 1.] hell, and was in prison with her husband until the time of Christ's death,

when they were delivered, with all who had served God in the old time.

Why do not sinful people think to amend their lives at once, and not hope to live for ever?

A robber cometh and goeth until he be "spied" and taken;

robbed, he gothe and comithe till he be spied, and thanne is take and stroyed. And so farithe it by the synners that euer lyuen in synne from day to day till the dethe takith hem, and thanne they knowe her synnes, as the theef dothe that can not kepe hym from goyng and comyng, and delite hem in thifthe till thei be taken and putte to. dethe. And so it farithe by the synner that gothe ofte to and from in his foule plesaunce, and delited that his synne is aperceyued, knowe, and wist so fer forthe that thei lese her worshippe, and be shamed and defamed, bothe of God and of all the worlde. And therfor a woman shulde leue on Goddes comaundementis, and do no thinge that he hathe defended, that is to saye that no man nor woman shulde do no dedly synne, nor to breke her ma*riage, nor to do none avoutri, and euery bodi aught to belene that it is Goddes biddinge. For who dothe it not with-oute amendement thei be dampned in the brenninge fyre of helle amonge the deueles withoute mercy. The .viij. foly that Eue dede was whanne she gaue her husbonde the apill to ete, and praied and counselled hym to ete therof as she dede. And he toke and ete therof, for he wolde not disobeie her, and therfor thei were bothe dampned, And there lyue to be amonge the deuelles of hell in prison and pain. And therfor a woman aught to be ware what she counsailithe her husbonde, And that she bethenke her yef it be good or euell what ende her counsaile may turne. And also a man aught not so moche to enclyne to his wiff but that he shulde take hede whedir it were perell to do her counsaile or not. For there be many women that rechin neuer what fallithe of her counsayle so thaire will be fulfelled. For y know a man that loued his wiff, and dede after her counsaile, for the whiche made hym be slayne for his doing after her, the whiche was the more harme; wherfor it had be beter that he had hadde lasse drede and beleued her, as Adam that beleued his wyff, the whiche was dethe and vndoyng to hym and her, and to us all. And therefor all good women aught to bethenke hem, for any foluyng of her wyll, what counsayle they geue to her husbondes, that it turne not

so the sinner goeth and cometh in pleasure and sin until his death.

A woman should live on God's commandments.

* [Fol. 205. col. 2].

The eighth folly of Eve was giving the apple to her husband;

therefore a woman ought to beware what counsel she gives her husband, and a man should consider what his wife's counsel leads to;

for a man was slain through following his wife's counsel.

All good women should bethink them that their counsel lead not their

after dem and her husbondes to harme and shame. For and she be wyse, she *aught to mesure her thought whedir it might turne to good or eueñ; for she must haue parte with her husbonde bothe of good and eueñ that fallithe, and therfor, for loue or hate that she might haue to ani body, she aught be ware what she counsailithe hym, as Eue dede that wolde do eueñ, that she shulde not haue counsailed her husbonde to do eueñ. And therfor, here is an ensaumple; yef a body wiñ not don good hym selff, as fastinge and other good dedes, thei shulde not counsaile nor enhorte an other to do eueñ and synne; for, yef thei do, they are parteners in the synne that they counsaile; that is to saye, thei takithe and turnithe folke from her deuocion, fastinge, almesse, pilgrymage, shewinge good ensaumple to do weñ, and to fulfeñ Goddes comaundementis and the werkes of mercy; they that lettithe it be dampned. And therfor lete no body counsaile none other thinge that may be ayenst his sowle, for, as it is saide before, he shall be partable in the synne. The .ix. foly, and the last, that Eue dede was the grettest, for whanne God asked her whi she had broke his comaundement, and made her husbonde to synne, she beganne to excuse her, and saide that the serpent hadd counsailed her and made her to do it. And so she wende to haue lytelyd her synne, to haue charged an other, of the whiche it semithe God was worst apaied with her thanne before; for be-cause God sayde that the bataile shulde euer be betwene the *deueñ and her, for that she beleuid for to haue pareiñ to God, and that she passed his comaundement, and that she beleued to do the deuelles byddinge more thanne his that made her. And for she deseyued her husbonde by her eueñ counsaile, and that she enforced her to excuse her of her misdede and synne, there was bataile be-twene God, man, woman, and the fende; for her excusacion displesed gretly God, as dothe by hem now a dayes that confessithe hem to the preest, the whiche is in Goddes stede, that in shryfte excusithe hem and polysshithe her synne. And they teñ it not in as foule wise as they do it, And ar shamed to saye it, but thei be not shamed to do it; And therfor thei be lyke

husbands wrong;

*[Fol. 21, col. 1.]

for a woman has part with her husband both in good and evil.

If people will not do good themselves, they should not lead others to evil.

The ninth folly of Eve, the last and greatest, was to attempt to excuse herself to God,

*[Fol. 21, col. 2]

which greatly displeased Him.

Saint Paul warns us to confess our sins as foully as we do them.

Eue that wolde haue excused her. But seint Paule saithe, who will be clenly wasshe and clensid of his synne, he must tell his synne in as foule wyse as he dothe it, or ellys he is not clensyd of his synne. For Seint Peter saithe that, as a theef wol be gladde there as he ys hidde, and not be wrayed of his thefte, nor that there is none that acusithe hym, nor that tellith his dedes, so farithe it by the synnes, for they be gladde to reste in hem bi the deuellys ordenaunce that wol kepe hem priuely and hide hem *with*oute plein confession and tellynge in what wise they haue be done. Now wil y leue to speke of Eue oure furst moder, and how the fende tempered her and made her erre. And y will tell you that no wise woman aught to be hasty to take upon the new noualitees of array and queyntys, as y herde *an holy man preche, and not longe sythe. And after y will tell you upon that matere of a knight that hadde .iij. wyffes.

This is the end of the story of Eve.

No wise woman should be hasty to wear new styles of dress.

*[Fol. 21*b*. col. 1.]

CHAPTER XLVII—XLIX.

And after y wyll turne agayne to the tale and matere of euell women, and of the good that holy writte praisith.

Account of a sermon by a learned bishop, against foppery.

I wol telle you of a sermon that an holy bisshop*e* made, that was a noble and a gret clerk, in the whiche sermon was gret foysun of ladyes and gentilwomen, that were meruelously arraied in diuerse and queint maners, and hadde high hornes; the whiche the holy man beganne to reproue, and yeue diuerse ensaumples to make hem to be layde doun, as Noyis flode that stroied the world for the pride and the disguysinge that was amonge women. And whanne the deuell sawe hem so disguysing and counterfetinge hem, he made hem fall into the foule synne of lechery, that displesed so moche oure Lorde, that he made it reyne fourti dayes and fourti nightes withoute cesing, so that the water was hygher thanne ani thing on erthe or mountayne bi the highthe of ten cubites; and thanne all the worlde was drowned and perisshed, and there lefte but Noye and his wyff and his iij sonnes and her wyfes; and all fell thorugh that foule synne of lecherye. And after, whanne the bisshop*e* had

Noah's flood was a punishment called down by the pride of dress among women,

which leads to lechery.

shewed these ensaumples with other, he saide that the women that were so horned were lyche to be horned snailes and hertis and vnicornes. And also he saide by men that wered to shorte gownes and shewed her brechis, the whiche is her shame. Women wearing horns were like snails and unicorns.

And so the man with his clothes, *and the woman with her hornes, mockithe God. And he saide they were like the hertys, that bare downe her hedes in the small wode; For whanne thei come to the chirche, and holy water be caste on hem, thei bowe downe the hede. "Y doute," saide the bishoppe, "that the deuell sitte not between her hornes, and that he make hem bowe doun the hede for ferde of the holy water." And forsothe he tolde hem mani meruailes, and hidde no thinge, nor of the settinge of her tyre pynnes and aray, unto that he had made mani of hem right heuy and sori. And they had so gret shame that they bowed her hedes to the erthe, and hidde hem selff reproued and mocked. And there was mani of hem that yede home and neuer atyred hem in suche array after. For he saide that suche array was like the attercoppe that makithe his nettes to take the flyes or thei be ware, so the deuell makithe hem to be taken in synne *with* the lokinge and sight of her tyre, the whiche makithe hym to desire and delite foule plesaunce of the synne of lechery, as it is more pleinly contened in the boke that is cleped the Lyff of Faderes. And he saithe that they synned gretly that furst takithe these arrayes; and he saithe that they that ar most hardy to do it ar most foles. And he saide that all good women aught to be aferde to take ani suche array till it were take in all the contrey, and that thei may no lenger flee it for worldely shame, for thei that takithe suche arrayes furst shal be with God most blamed and haue lest plesaunce and worshippe in heuene. And *thus the bisshope preched to hem diuerse ensaumples, and tolde hem an ensaumple of ij yonge women that wolde haue hasted hem tofore her felawes towardes a fest and a gret semble of ladies and gentilwomen, to that entent that they and her new array and disguysing might be furst sayne atte the fest; and therfor they yode ouer a mareys for the nexst waye, but thei fell in the myre, and

*[Fol. 21b. col. 2.]

When vainly-dressed people go to church, the devil sitteth on their heads and maketh them bow down for fear of the holy water.

And many of his audience went away reproved and ashamed,

and put off their vain attire.

Those sin most who first wear fine clothes;

*[Fol. 22, col. 1.]

as did two young women who went to a feast to shew their fine clothes, and to get there first went over a morass, and

fell in, getting to the feast last of all;

fouled al her clothes and array, and were latter atte the fest. thanne thei that held the high way, the whiche had her array clene. And the cause of this ij womenis hyenge to the festwarde was knowen, and how thei wolde goo the shortest way for to haue shewed furst her bereñ and queint array; And thanne thei were mocked and scorned of añ folke for her leudenesse; And folke saide that it was wel done that thei feñ in the myre, for there be suche that wenithe to auaunce hem that hinderithe hem, for, had they holde the high waye and wered mene array, they had be as sone atte the fest as the other ladyes and gentiñ women that come the high waye. Also the prechour tolde hem that there be diuerse women that, and thei see a lewde woman haue a nwe guyse, they wiñ neuer leue cryeng on her husbondes vnto they haue the same, sayeng, "Whi may not y haue suche arraye as wel as she? am not y as weñ borun as she?" but she takithe none hede of her husbonde hathe wherwith to pay for it, or liethe in his power to maintayne it. And thus, but she haue it, her husbonde shal neuer be in pees with her. And she wolde not take hede to abyde unto her neyghebours and good wise ladies and gentilwomen haue ta*ken up the guyse or array that she wold haue. And also the bisshope tolde hem that for suche disguysinge the worlde was perisshed with Noieys flode. Also he tolde how there was onis a gentiñ woman that come to a fest so straungely atyred and queintly arraied, to haue the lokes of the pepiñ, that añ that sawe her come ranne towardes her to wonder lik as on a wilde beste, for she was atyred with high long pynnes lyke a iebet, and so she was scorned of añ the company, and saide she bare a galous on her hede. And therfor it is a gret foly for ani woman to bringe up ani newe noueltees of array; for, yef there be one that it plesithe, there is twenty that is therewith displesed, and scornithe and mockith it. And therfor the bisshope bade hem leue these queintyses, for it is the synne of pride, and engenderithe and kendelithe lechery, and of pride, for the whiche pride the aungeles feñ into heñ, And so it may happe they shuñ that usen yt.

when they were mocked and scorned for their vanity.

There be many women that, when they see fine clothes on another, give their husbands no rest till they have the same.

*[Fol. 22, col. 2.] For this sin of vanity the world was drowned in Noah's time.

Where a vain woman pleases one by her dress, she displeases twenty.

FAire doughters, y wolde ye knew an ensaumple of a knight that had :iij. wifes; the whiche knight was a good man, and had an heremyte to hys uncle, the whiche was an holy man of lyff. And as to this knightis furst wyff, she was a faire lady and a goodly woman, and her husbonde loued her meruēyously well. And so it befell that dethe, the whiche all takithe, toke her from her husbonde, thorugh the whiche he was al-most dede for sorugh; and he hadde none other comfort but to goo to hys brother the heremite, and praied hym that he wolde praie to God to yeue hym *knowlage yef his wyf were saued or not, and that he might [wete] how it stode with her. And the holy man whiche had pitee of his neuew, sorufull he yede into his chapell, and praied God that he might see in what place she was; and whanne he had be longe in hys praiers, he fell aslepe. And hym semed he saw seint Michell and the deuell that had her in a balaunce, and all her good dedes in the same balaunce, and a deuell and all her euell dedes in that other balaunce. And the most thinge that greuid her was her good and gay clothing, and furres of gray meniuere and letuse; and the deuell cried and sayde, "Seint Michel, this woman had tenne diuerse gownes and as mani cotes; and thou wost well lesse myght haue suffised her after the lawe of God; and with the valu of one of her cotes or gownez there might haue be clothed .l. poure men and kept from colde in gownes of white or Russet. And also, with that that was wasted of her clothes, she might haue clothed .ij. or .iij., the whiche deied for colde." And whanne the deuell sawe her clothes, he ranne and toke hem, and caste hem in the balaunce with her euell dedes. And he toke all her iuellys and rynges that was geuen her by galauntys forto haue had her to do foly, and also all the false langage that she had saide in sclaundering other to bringe hem oute of her good name; and she dede neuer euell dede but yt was brought thedyr and caste in the balaunce with her euell dedes; and all her good dedes were putte in that other balaunce with her selff; but for conclusyon her array, gownes, Iuelles, ryngges, *and* *euell dedes passed the good, and

There was a knight who had three wives, and his uncle was an hermit.

He loved his first wife much, and, on her death,

went to his brother,

* [Fol. 225. col. 1.]

who went to his chapel and prayed,

till he fell asleep, and in a vision saw St. Michael and the devil weighing the knight's wife,

against her gay clothes and furs,

with the cost of one of which fifty poor men might have been clad.

The devil cast her clothes and the presents made her in one scale with her evil deeds,

and her good deeds and herself in the other;

* [Fol. 225. col. 2.]

and her dresses and evil deeds outweighed her good deeds, and she was carried down to hell.

weyed downe and ouercame her good dedes. And there the deuell toke her, and bare her away, and putte her clothes and aray brennyng in the flawme on her with the fire of hell, and kist her doune into the pitte of hell; and the pore soule cried, and made moche sorugh and pite, but it boted not. And thanne for ferde the heremite awaked, and tolde the knight his neuew of his auision; and bade hym take and go sell anone all her clothes, and with the syluer to beye clothe to clothe pore men, and to departe yt amonge hem.

Then the knight married a second wife, and she died,

AFter the knight was wedded to another wiff, and he and the secounde wiff leued togedre .v. yere, and after she deyed. wherfor he made as moche sorw, or more, as he dede for the furst wiff; and thanne he yode ayen to the ermyte his uncle to wete how it stode with her, as he wost how it stode with the furst wyff. And so the holy man the Eremyte praied to God that he might haue knowlage how it stode with her. And anone by reuelacion she was sheued hym there she was in purgatori, and that she shulde be saued, but she shulde abide in the brennyng fere an hundred yere, forto clense her of sertaine fauutes that she had done in her mariage; for she had lete a squier lye bi her, and brake her mariage, notwithstondinge she hadde ofte be shriue therof; and yef she had not, she had be dampned. And thanne the Ermyte tolde his brother the knight that hys secounde wyf was saued, of the whiche the knight was ioyfull. * Here ye may take hede that for one synne that she most be so longe in the brenning fyre of purgatorie. But it might be as the holy ermyte saide, that the squier and she hadde done the synnes togedre .x. or .xij. tymes, *and*, notwithstonding confession, thei that do it, for euery dede thei shall be .vij. yeere in the brenning fire of purgatori; for that fire dothe but purge *and* clense on sinfull delite. And thus ye may see what she hadde for her synne. And yet she hadde not do it with no wedded man, nor preest, monke, nor frere; and the squier had not gendered on her no childe, the whiche synne wolde haue hadde gretter peyne than that she dede. And therfor, faire doughtres, here ye may see that fals delite is atte the last dere bought with payne. And

and the hermit, in a vision, saw her in purgatory.

for a hundred years,

for her adultery.

* [Fol. 23, col. 1.]

For one sin only she was not eternally punished.

Purgatory will purge but one sin.

False delights are dear bought with pain.

also that it is synne to haue so mani diuerse clothes, and to do so moche coste to pare the foule body to haue the lokes and plesaunce of the worlde, the whiche, as it ys aforesaid, causithe to fall into pride and into lechery, the whiche is .ij. of the synnes that God hatithe most. And takithe hede of the knightis furst wyff, how she was loste and dampned for her array; for there be mani women in the worlde that will haue a gowne of .iiij.^{xx}. or vj^{xx} scutis, that wolde be full sori to yeue a scute to a pore man to beye hym with a poure cote to kepe hym from colde. And therfor they that haue suche array ar like and shall ansuere onis; but a good woman shulde arraie her after her husbondes pusaunce and hers, and in suche wise as it might endure and be * meinteyned. And yet kepe sum for to departe for the loue of God, the which may helpe her forto haue clothinge in that other worlde, as dede the holy women that were seintis, that gaue awey her array for Goddes sake.

A good woman should dress after her husband's station.

* [Fol. 23. col. 2.]

After, the same knight toke another wiff, the whiche was the thridde, and they leued longe togedre, and atte the laste she deyed; and whanne she was dede, he toke suche a sorw for her that unneth the knight might leue. And thanne he yede to his vncle the Ermite to praie hym to wete how it stode with hys laste thridde wiff: and the holi man lay in his praieres and fel aslepe. And an aungell shewed hym the payne and the turment that she was made to suffre and endure, the cause why for he sawe perfitly, how a deuell helde her bi the tresses of the here of her hede, like as a lyon holdithe his praie, in suche wise as she might not with her hede remoue; and the same deuell putte and thruste in her browes, temples, and forhede, hote-brenninge alles and nedeles, into the brayne; and the poure woman cried atte eueri tyme that he threste in alle or nedill, the whiche was brenninge. And the Ermyte asked the aungell whi the fende dede her suffre that peyne. And the aungell saide, for because she hadde, whanne she was on lyue, plucked her browes, front, and forehed, to haue awey the here, to make her selff the fayrer to the plesinge of the worlde; wherfor, ineuery hole that her here hathe be plucked oute, euery day onis the deuell thrustith in a brennynge alle or a

The knight had a third wife, who also died,

and the hermit

saw her suffer great tortures in hell.

The devil thrust in her face hot burning awls and needles,

because she had pulled the hair out of her forehead.

*[Fol. 23b. col. 1. nedith into the brayne. *And after that the deueth had made her suffre tho gret peynes, the which dured longe, another deueth come, with gret sharpe foule hideous tethe and clowes, and

And another devil smeared her face with hot pitch, oil, and tar, enflaumed her face with brenning piche, oyle, terre, grece, and boyling lede, and ferde so horribly with her, that the Ermite tremeled and was almost oute of his witte for ferde. And the aungeth comforted hym, and saide that he be not aferde, for she hadde wel deserued the payne, with more; and the Ermite asked

because she used to paint it. whi. The aungeth ansuered, for whanne she was on lyue she plucked, popped, and peinted her uisage, forto plese the sight of the worlde, the whiche dede is one of the synnes that displeses most God; and that is a synne of pride that drawithe after hym the synne of lechery, for the whiche Noieys flode come and stroyed alt the world; for of alt thinge it displesithe most the creatoure that wilt yeue hym-self other beauute thanne nature hathe

People should be satisfied to be as God made them. geuen hym. Whi suffisithe it not that God hathe formed man and woman after hys owne shape, in the whiche the aungeles so moche delitith hem, for ioye to see God in the uisage? For, and God wolde, hym nedith not to haue made hem women, but dome

Why do women try to make themselves otherwise than as God made them? bestis or serpentis. Alas! whi take women none hede of the gret loue that God hathe yeue hem to make hem after hys figure? and whi popithe they, and paintithe, and pluckithe her uisage, other-wise thanne God hathe ordeined hem? And therfor the aungeth saide it was but liteth meruaile though this lady,

*[Fol. 23b. col. 2.] for her poppinge and peintynge, suffre *this payne. And the aungel bade the ermite goo see the uisage of the body that was dede, "and ye shalt see that it ys hideous and ferdfull." And the Ermite asked the aungeth yef she shulde be longe in turment.

And she was to be there a thousand years and more. And he saide she shulde be thereinne a thousande yere and more, but the terme other-wise he wolde not teth. And the fende alweye wolde smere her in the face with the brennynge piche, grese, oyle, lede, and terre. And the pore soule dyd crye

And the hermit awoke and told the knight what he had seen. and curse the tyme that euer she was made or born. And for the fere that the Ermite hadde, he sterte and waked oute of his auisyon, and come to the knight, and tolde hym alt that he had sain. And the knight was abasshed, and yode to see the body

that was not beryed. And he sawe his wiffes face so blacke, horible, and hideous, that it was wonder thinge to see; wherthorugh he beleued the Ermytes wordes were true. And so the knight had gret abhominacyon *and* ferde at the last worde, and wered the hayre the tuysday and the fryday, and gaue the thridde parte of hys good for Goddes sake; and he used holy lyff from that tyme forwarde, and lefte the bobaunce of the worlde for ferde of the sight of his wyff, that he sawe so orible for her poppyng, pluckyng, and paintynge of her uisage. And also he remembered hym of all that his uncle the holy Ermite had tolde hym by hys other wiffes.

And the knight went and saw how hideous his wife's face was,

and he was afraid, and gave away the third part of his goods, and "used holy life" henceforth.

[CHAPTER LIII.]

[Of a lady who was punished for painting herself.]

TO conferme these ensaumples, doughtres, y will tell you a tale that was tolde me of a lady that y knewe, that folke saide she popped and farded her. And[1] y sawe hym that folke saide that toke her the thinge that she dite so her selff with. And a gret while she was a lady of gret auctorite, worshipped *and* [made] moche of. And she had sum tyme more thanne .iiij.^{xx}. gownes, but atte the laste endyng of her lyff she had lasse, for her lorde deyed, and she had not wherwith to susteine her astate and arraye, and she deyed in pouertee. And whanne she was dede, y haue herde saie that her uisage become so hideous, and in suche a foule wise, that no maner of man might know that euer she had uisage, nor that no body wost what thinge it was like there her uisage shulde haue ben, that no body wyst what it was, nor none might endure to loke theron for obribelnesse. And y suppose, and so dede other, that God gaue on her that ensaumple and punission for because she popped, painted, plucked, and far[d]ed[2] her hede. Wherfor, faire doughtres, takithe ensaumple, *and* holde it in youre herte that ye putte no thinge to poppe, painte, and fayre youre uisages, the whiche is made

Of a lady who "popped and farded her."

*[Fol. 24, col. 1.]

She was a great lady, and had more than four-score dresses, until her husband's death.

After she died in poverty, and her face was so hideous that no man could look on it.

And thus God showed an example of punishment for painting and popping. Wherefore no woman

[1] "And" repeated in MS. [2] Fr. le fardement de la painture.

should alter her visage from what God has made it, nor wash her hair otherwise than with lye and water.

after Goddes ymage, other wise thanne your creatoure and nature hathe ordeined; and that ye plucke no browes, nother temples, nor forhed; and also that ye wasshe not the here of youre hede in none other thinge but in lye and water. For ye shall finde of miracles that hathe be done[1] in the chirche of oure lady of

At the church of our Lady, diverse ladies could not come in, till * [Fol. 24, col. 2.]

Rochmadame, diuerse tresses of ladies and gentill women that had be wasshe in wyne and in other thinges forto make the here of coloure other wise thanne God made it, *the whiche ladies and gentil women that aught the tresses were comynge thedir-

they had cut off their hair, which they had washed in wine and other things to alter the colour of it.

ward on pilgrimage, but they may neuer haue pouere to come withinne the chirche dore unto the tyme that thei hadde cutte of the tresses of her here, the whiche is hanged there afore the ymage of oure lady; and this is trewe and thinge proued, as

And thus our Lady showed them their sin,

diuerse that haue ben there sayen. And this was a gret loue of oure lady, that she wolde late thilke ladyes and gentyl women that aught that here, haue that knowlage, that it was for that synne that they might not come into the chirche, and that she wolde not late hem reyne euer in that synne, to be loste perdurably, but she wolde thei woste wherein they folied, and that

that they might know it, and might amend it.

they might amende hem, and bring hem oute of the weye of dampnacion. And therfor, doughtres, takithe here youre myrrour and ensaumple to leue all suche lewde folyes and counterfeting, poppinge, and peintinge. And [it] engenderithe pride and lecherye thorugh all the worlde, the whiche was stroyed saue .viij. persones for that horrible synne of lechery.

CHAPTER LIV.

[Of Lot's wife.]

An example of eight cities that "sanke to helle,"

I wol telle you an ensaumple of .viij. citees that sanke to hell, and that was brent for that orible synne. Also the citee of Venges[2] in Bretayne in the bisshopriche of Nauntes, the whiche sanke for synne of pride and lecherye. And also the citee

[1] "done" repeated in MS. [2] *or* Vouges.

of Sodom and Gomer, of the whiche Loth was saued, and his wyff and his iij doughtres. And also other .v. Citees, the whiche God made brenne with the fire of the sulphure. And all *thei that were thereinne were brent and sanke to hell, and the cause was for they vsed the unlefull synne of lecherye, the whiche stinkithe and crompithe vnto heuene, and mistornithe the ordre of nature. And thus the .viij. Citeez were sonken and brent for because of her foule brenninge lechery done in hem ayenst nature; for they kepte therinne nother lawe ne reson nor order of nature; and as her hertis were brennyng in that foule synne, so with sulfur oure Lorde made brenne hem, the whiche is one of the most stinkinge fires of the worlde. And in this the vengeaunce of God was sheued hem for this synne. And therfor here is an ensaumple how folke shulde kepe hem from suche lustes of the flesshe that it ys ordeined by ordre of mariage, the whiche ys the comaundement of God and the chirche. And whanne Looth and hys wyff and his iij doughters were gone oute of the Citee of Gomer by the comaundement of God, and bade that they shulde neuer turne nor loke ageyn, Loothis wiff was not wise to kepe the comaundement of God, but she loked ageine, and sawe the towne and the pepill, and she turned to a stone, the whiche is significacion of hem that God deliuerithe oute of perill and synne, the whiche turnithe ayen therto into the waye of dampnacion, that is to mene, that they that be confession are clensed and repented, and beden that they shulde not loke bakwarde ayenne to do synne, and they do it, and turne ayen, fare as Loothis wyf, that loked bacwarde and became a stone or not, as dede she that brake *Goddes comaundement.

* [Fol. 24b. col. 2.]

because of the sin of lechery,

which burnt the hearts of the people as the sulphur did their houses.

Lot and his wife and three daughters went out from Gomorrah,

but his wife looked back and was turned to a stone,

like those who after confession return again to sin.

* [Fol. 24b. col. 2.]

DOughtres, y wolde ye knew an ensaumple of a lady that left[1] her lorde, the which was a goodly knight, and yede awey with a monke. And so her brother yede after, and sought her so longe till thei fonde her and the monke lyeng togederes. And they toke a knyff, and cutte awey the monkes stones, and kest hem in dispite atte her uisage, and made her ete hem. And after they toke a gret sacke, and putte her and the monke

A woman left her husband and went with a monk,

and her brother followed them,

and they put her and the

[1] MS. "lost."

monk in a sack, and threw them into the river and drowned them.

thereinne, with mani gret stones with them, and kiste hem in-to the ryuer, and drouned hem, and thus they made thaire ende of that foule synne that they were inne; for gladly eueil lyff hathe eueil ende.

CHAPTER LV.

[Of Lot's daughters.]

How the devil tempted Lot and his daughters to sin against nature,

YEt y wol tell you an ensaumple upon this orible synne of lechery, of Loothis .ij. doughtres, and how the deueil tempted hem in synne ayenst nature. They sawe her fader lye naked, withoute any breche, and thei were bothe tempted to haue flesshely to do with her fader. And thus that one doughter

One daughter advised the other to make him drunk, and they both lay with him,

discouered her to that other, and that one counsailed to make hym gret chere tyl he were dronke, and thanne they two goo to bedde to hym, and so thei dede, and made hym to dele with hem flesshely. And he had thus the maydenhode of his owne ij doughteres. And therfor seith and takithe hede what perill is to synne in glotenie, as dede Looth, thorugh the whiche he wist

and he begat them both with child.

not what he dede with his doughtres, notwithstondinge he begate hem bothe with childe that night,[1] [and had two sones, the one named Moab, and the other was called Amon, of whiche two sones cam first the paynyms and the fals lawe, and many euyls; and sorowe cam by that synne. And men saie they were bycome passynge proude after the transformacion of their moder, and that all their entent was to coyntyse and arraye them self; whiche caused the deuyll fyrst to tempte them lyghtlyer, and the sooner he brought them to that fowle synne of lechery. I wold also ye couthe, and well hadde withold within youre thoughtes, thexample of the fowle damoysel, the whiche, for a hood that a knyght gaf her, she dyde soo moche by certayne yeftes and promesses that her lady dyd his wylle, and made her to be diffamed and dishonoured, wherof grete meschyef befelle. For a seruaunt

Caxton, c. v. b.

Of their two sons came "fals lawe."

Also an example of a servant who for a hood betrayed her mistress to a knight;

[1] A leaf is here wanting in the MS., and I have been obliged to supply the lacuna from Caxton's varying translation, sign. e. 5. bk. at top, but neglecting his pause-bars and some of his capitals. The MS. catchword is. "whiche," not "and."

of her lord, whiche of yougth he hadde brought vp and norysshed, perceyued hym of it and told it to his lord, in so moche that soone after he toke & fond the knyȝt with his wyf; he kylde hym, and dyde his wyf to be mewred and putte in pryson perpetuel, where-as she deyde in grete sorowe and langoure. It happed ones, or she was dede, that her lord came forth by the pryson where she was in. He thenne stood styll and harked what she said, and she sorowed sore, and cursid her that had counceyled her so to doo. And thenne he sent one to wete what was she that so had counceyled her. And she saide how it was her damoisell. The lord made her come tofore hym, and commaunded and straytly charged her that she sholde say trouthe. And at the last she confessed that she was cause of her meschyef, and that she had counceyled her, & for her laboure she had of the knyght a hoode. And thenne the lord saide, "For a lytel thynge ye haue vndo yow, and haue be to me traitresse; and therfore I iuge and gyue sentence that the hood and the neck be bothe cutte togeder." And soo was her Iugement.

and another servant told his lord,

who killed the knight, and put his wife in prison.

And he heard her in prison cursing her maid,

and he made her confess that she had counselled her lady evil,

and he had her hood and neck cut together.

Now maye ye see how good is to take with hym good companye, and in his seruyse good and trewe seruauntes, that be not blamed of no man lyuynge. For the saide damoysell was not wyse. And therfore good is to take wyse seruauntes, and not fooles. For fooles and shrewd seruauntes be sooner brought to doo somme euylle, and to gyue euylle counceylle to their lorde or lady, than other; as dyde the two doughters of Lothe one * to other, and the same damoysel whiche had and receyued the gwerdon of her deserte.

Therefore it is good to have true servants and not fools.

* [Caxton, sign. e. 6.]

[CHAPTER LVI.]

Of the doughter of Iacob that was depuceled or her maydenhode taken fro her. Capitulo lvj.

I Shalle telle you another example of the doughter of Iacob, whiche for lyghtnes and Iolyte of herte lefte the hous of

Jacob's daughter, for lightness,

went to see women of other lands,

her fader and of her bretheren, for to goo and see the atoure of aray of the wymmen of another lande. Wherfore hit happed that

and a grent lord saw her,

Sychem, the sone of Amor, which was a grete lord in that londe, sawe her so faire that he coueyted her, and prayd her of loue, in so moche he took fro her her maydenhode. & thenne when her twelue bretheren wyste and knewe of hit, come thyder and slewe hym, and also the moost parte of his lygnage, and of his folke, for the shame that they had of their suster that so had be depuceld or defowled. Now loke ye and see, how by a foolysshe woman cometh many euyllis & domages; for by her yongthe and by her lyght courage was made grete occysion and shedynge of bloode. As it fortuned and happed by a doughter of a kyng of Grece, whiche by her foolyssh loue acoynted her of the sone of an erle of that countre. Wherfore the kynge made hym werre, duryng the which more than a thousande men were slayn. And yet hadde the werre lenger lasted, when the kynges broder, whiche was a wyse man, come to the kynge, and saide to hym, "Syre," quod he, "I merueyle moche that, only for the sport and delyte of youre doughter, so many good knyghtes ben lost, & also so many good men. It were better that neuer she hadde be borne." The kynge thenne saide, "Ye saye trouthe." And anone he made his doughter to be take, by whiche the meschyef was bygonne, and made her to be hewen in smal pyeces. And thenne before all he said, that wel right it was that she sholde be so detrenchid by whome so many had ben hewen and slayn.

and took her and lay with her; and her brethren slew him and most of his kin.

Much damage comes by a foolish woman,

as by a daughter of a king of Greece,

through whom a thousand men were slain in war, until her uncle persuaded her father to make peace,

and her father had her cut in small pieces.

[CHAPTER LVII.]

Of Thamar that hadde companye with hir husbondes fadre. Capitulo lvij.

Tamar, widow of Judah's son,

I Wylle that ye here thexample of Thamar, whiche was wyf to Henam, that was sone of Iuda, sone of Iacob, & broder *to Ioseph. This Henam was yrous and felon, and of euyl lyf, of whiche I wylle not say moche nor al, bycause God wold that he deyd sodenly and pytously. And as Thamar sawe, that of her

*[*Caxton*, sign. e. 6. bk.]

seeing she had no children,

lord she myht haue no lygnage, she bethought her that the fader of her lord shold yet engendre & gete children wel, and that she was not barayn, and coueyted and desyred to haue his flesshely companye, whiche was ageynst the lawe. Neuertheles, so moche she dide that she cam by nyght in his Chambre, and leid her with hym, and, as I wene, she conceyued of hym two Children, of whiche the one was named Phares, and the other had to name Zaram. Wherfor many tribulacions and euylls befelle afterward. For the children that ben not of trewe maryage, they be they by whome the grete herytages and Auncestri ben loste. Wherof I shalle telle you an Ensample of a kynge of Naples, as it is conteyned in the Cronycles of that lond. There was somtyme a quene of that lond, whiche clenly ne truly kepte her body toward her lord, in so moche she gate a sone by another than her lord. It befelle afterward, that this sone was made kynge of the lond after the dethe of the kynge. This newe kynge was passynge prowde, and loued not his lordis ne barons, but was to them full hard and felon; & also to al his comyns he was vnresonable. For he took fro them all that he couthe, and enforced their wyues, and vyoled their doughters, and vsed all euyl dedes whiche he couthe ymagyne to doo. He bigan werre to his neyghbours and to his Barons, in so moche that alle the reame was put in exyle and brought to grete pouerte; whiche longe tyme lasted. In that tyme was ther a Baron, a good man and a right good knyght, whiche went vnto an Heremytage, where as was an hooly heremyte moche relygious, and that many thynges knewe. The knyght demaunded and asked of hym, "how and wherfore they had so longe warre in the lond, and yf it shold yet last long tyme." And]¹ *the Ermite saide it shulde dure as longe as this man were kinge, for he is not rightfull heire, but misgoten, and therfor the Reme that he hathe no right [to] may neuer acorde with hym, nor may not haue the loue of the peple; and whanne he ys dede, ye shull haue rest and habundaunce of all good. And as the Ermite saide, in al thinge it was; and that the Ermite saide,

lay with her father-in-law, and had two children,

of which came great evils.

A queen of Naples had a son by another than her lord;

and the son became king,

and governed badly,

doing all evil deeds that he could imagine.

And a baron went to a hermit,

and asked how long these evils would last.

* [Fol. 25, a col. 1.]

And the hermit said it would last until the false king was dead.

¹ The MS. begins again here. Caxton has "the hooly Heremyte answered hym," &c., &c.

And the son found his mother lying with a priest, and burnt them both.

that the fals quene his moder shulde be punisshed or she deyde for her falshede, for the king her sone shulde find her lyeng with a preest, and he shuld brenne hem bothe in a brenninge furnayse; and thus was her ende. Therfor, doughtres, be ware for brekinge of youre mariage, and of getinge of false heires, the whiche may putte all a londe in tribulacion. And the moder shall be dampned perpetuelly, as long as thaire chyldren kepithe awey the londe that they haue no right to from the rightfull heyres, that is to saie, her moderis husbondes londes.

Therefore beware of adultery, and hold truly to your husband.

And therfor be ware, doughtres, of this auouutry, and that ye take no man saue hym that ys ordeined you by sacrement of mariage, and kepithe and holdithe hym to you truly.

CHAPTER LVIII.

[Of king Pharaoh's wife and of Joseph the son of Jacob.]

Joseph, the son of Jacob, was sold into slavery,

DOughtres, y will tell you an ensaumple upon this synne of lechery, how that Ioseph, the sone of Iacob, that was solde bi his bretheren to the kinge Pharao. This Ioseph was humble, curteys, and seruisable, and gouerned hym with the kinge in

and became a favourite with the king of Egypt.

suche wise that he was beloued of the kinge and of all other, and he was faire, yonge, and wise * man. And the kinge lete hym haue gouernaunce of his Reme and good. And so the

* [Fol. 25, col. 2.]

And the queen desired him to have folly with her,

quene caste her loke upon Ioseph, and beganne to desire to haue hym to foly with her; and she shewed hym mani foly signes and semblauntz of fals loue and sinfull. And whan she sawe and perceiued that he wold not medill with her, thanne she was wode for sorugh, and called hym into a chaumbre, and

and when he would not, she was mad for sorrow.

But he was a good man, and would not betray his master,

praied hym of foly. And he, that was a good man, said her that he wolde not medill with her, and that he wolde neuer be traitour to his maister and lorde. And [whan] she saw he wolde not

and she caught his mantle, and began to cry, and told the king he tried to ravish her.

graunt to her fals horible and dampnable will, she caute hym bi the mantell and beganne to crie, and saide, "This fals traitour wolde haue rauisshed and disworshipped me here." And thanne

the kinge, thorugh her false subieccion, putte Ioseph into stronge prison, and therein kepte hym longe. And God gaue knoulage to the kinge Pharon of the falshede of the quene and the trouthe of Ioseph, and he was hadde oute of prison, and made gretter maister thanne euer he was, and was more worshipped. And the quene was shamed as she was worthi, and deied an euell dethe. And thus God quitithe bothe good and euell. And therfor doughtres, be ware that ye do none auoutry, nor caste not youre desire to haue no man saue youre husbonde, that ye be not shamed as this quene was.

And the king put Joseph in prison, until God shewed him the truth.

Then he made Joseph greater than ever, and the queen died an evil death.

CHAPTER LIX.

[Of Moab's daughters.]

I will tell you an ensaumple of Moabis doughtres, the whiche were full of the synne of lecherie; for Balam, that was *of the fals lawe, toke hem and arraied hem gayly, and sent hem into the oste of the children of Israel, the whiche were the children of God, forto haue made hem synned with these euel women, forto haue God turne ayenst hem. And whanne the women come thus gaily and fresshely into the oste, ther was mani tempted on hem, and dede her foule will with hem. And the prince that had the gouernaunce of the ost lete hem allone, and made as they he hadde take none hede therof, and suffered suche felthe to be done; and God wratthed therwith, and bade Moyses that the princes that had knowlege therof, and suffered suche synne to be done, that they shulde anone be hanged and slayne. And Moyses made crye Goddes biddinge, and it was done, for thei were slaine for the sufferaunce of that foule synne of lechery. And therfor here is an ensaumple that no folke of auctorite shulde suffre no suche synne to be done that they might lette it; and lete hem be ware that God ponissho not hem therfor. But there is now a dayes that haue the gouernaunce are gladde that folke are of suche harlottry.

Moab's daughters were full of lechery.

* [Fol. 25b. col. 1.]

and tempted the children of Israel to sin.

And God was wroth and bade Moses put to death the princes who had suffered it.

CHAPTER LX.

[Of the daughter of Midian.]

Also the daughter of Midian went to the host of Israel to tempt them to lust,

ALso Madiemis doughter, the whiche arraied her selff gaily and yede into the oste of Ebreux, that is to saye, children of Israel, forto fulfell her foule luste. And there she met with a gret lorde of the oste, the whiche was lightly tempted on her, *and* toke her to hys loginge, and dede hys foule will with her. And God sende anone his Neueu to see the Iniquite in the oste, that a man of lawe of God *shulde take another woman of another lawe; and he drough his suerde; and whanne he fonde hem togedre, he persed hem bothe thurgh, and in that foule wise they deyde. And he that dede this synne with the woman, was a lorde that was of the lynage of Symon, the whiche was one of the twelue princes of the law; but for that he was not spared, but he was slayne by the ordenaunce of God; for he hatithe that abhominable synne of lecheri, and he wolde haue the children of Israel to kepe hem clene. And therfor he gaue hem the uictori of all enterprises; for they hadd euer the beter in bataile, though ther had be tenne ayenst one.

and went with a great lord,

*[Fol. 25b. col. 2.]

whose nephew killed them both with a sword.

God would have the Israelites keep clean, and therefore he gave them ever the victory over their enemies.

CHAPTER LXI.

[Of Tamar, King David's daughter.]

Tamar the daughter of David was to take care of her brother Ammon, who feigned to be sick,

ANother ensaumple, doughtres, y will tell you, that no woman shulde in no wyse be with no man allone, were he neuer so nigh of her kyn; for Tamer, kinge Dauid doughter, for Amon her owne brother, for because he fonde her allone, he feined hym sike, and his suster was ordeined to kepe hym, and he lay be her. And whanne Absolon, hys brother of fader and moder, wost that he had lyene by his suster, he slow his brother Amon. And therfor, doughtres, be ware, as ye wol kepe youre honoure and worshippe both, bethe neuer allone with no manere of man, but yef it be youre husbonde, youre fader, or youre sone,

and he lay with her; and Absalom his brother slew him.

for there hathe mani foule temptaciones fall therof of right nigh kynne afore this tyme. And therfor a woman aught truste to no man, for the deuell is sotill; the yonge tendir flesshe, whanne it is *chaufed, it is esy to be tempted. And therfor y rede you takithe the seurest waye.

A woman should trust no man, for the devil is subtle, and young flesh is easily tempted.

*[Fol. 26, col. 1.]

CHAPTER LXII.

[Of a roper's wife who was false to her husband.]

I wolde ye knew an ensaumple of a Ropers wiff that was not trew in kepinge of her mariage to her husbonde; and there was a false bauude that was her godsib, and toke mede of a Riche lecherous prioure to gete the ropers wyff to do his foly with her, the whiche the bauude entreted her to. And thanne, for yeftes and juelles that the Prioure gaue to the wiff, and for the entysing of the bauude, the wiff graunted hym to do her foule lust togedre. And therfor it is a true sawe, that a woman that takithe yeftes of ani man, sekith her selff. And so it happed on a night that the prioure come to lige bi the wiff whanne her husbonde was aslepe; and whanne the prioure had done his foule delit, he rose, and wolde haue gone his waye, and the fyre light sodenly in the chemency, and the good man sawe hym goo oute. And he sterte up and asked what that was. And his wiff saide she wost neuer; but the good man was in gret sorw and heuinesse, and ferde lest hys wyff had done amys. And the wiff, whiche was full of malice, yede and spake and tolde the bauude, her godsib, all how it happed. And the bauude bade lete her allone with hym, and she wolde excuse her well ynow. And she aspied he was going to the londes, spenyng his cordes, and came afore hym with a rocke under a gerdell spynning blak woll. And whanne he come, she hadde on her rocke white woll, and within *a litell while of blacke wolle. And all way as he come to and from she chaunged her woll. "What!" saide the good man, "godsyb, me thought right now ye had a rocke of blacke wull under youre gerdell." "Nay, forsothe," said she; and after

A roper's wife was false to her husband with a lecherous prior,

through the enticing of a bawd.

One night the prior came to lie with her, when her husband was asleep,

and the husband saw him go away,

and was in great trouble lest his wife had done amiss. And the wife told the bawd, who went to the husband in the morning, spinning black wool, which she changed to white wool, and back again.

*[Fol. 26, col. 2.]

Godsib, said he, methought you had black wool,

and now methought you had white wool.

he come agein, and she had chaunged her rocke. "What, godsib, me thought right now, ye spanne whit wolle." "What, godsib," saide she, "what aylithe you? y trow there be sum thinge wronge with you; yt hathe be to night a night that folke wened that they haue sayne thinges the whiche were none suche. I trow," quod she, "ye aile sumwhat, it nis not aright with you." And the good man wende she had saide soth, and saide to her bi mouthe, "By my trouthe, godsib, y wende y had sayne to night gone oute of my chaumbre a blacke thinge, y not what." "A! godsib," quod she, "it was no thinge but the day and the night that stroue togedre; and there was gret lyghteninge." And thus she apesed the good man of his thought by her falshede. Another tyme it happed that he rose erliche, and he wende to haue take a litell poke atte hys beddes fete, to haue gone to the market iij myle from hys hous, forto haue brought home fisshe; and he toke the prioures breke, and putte hem in his sleue. And whanne he hadde bought that he wolde haue atte the market, he wende to take oute his poke, and to haue putte inne his fysshe, and he fonde that it was a breche. And whan he sawe it, he was full of anger and sorugh. And whanne the monke was ryse that laye betwene the bedde and the wall, hym lacked hys breche, and *fonde no thinge but a litell poke. *And* whanne the wiff wost therof, she was full of sorugh, for she supposed wel that her husbonde had take the brech instede of the litell poke. And she yede to her godsib, the bauude, and tolde her that was behapped, and praied her of her helpe; and the bauude said to her, "Ye shall take a breche on you, and y will take another, and whan youre husbonde comithe home, I woll tell hym that ye and y werith breches." And whanne the good man was comen home, all full of heuinesse and sorw, the fals godsib come to welcome hym home, and asked hym "what chere," and asked hym yef he hadde aught lost of his good, for he made so heui chere; and he saide "Nay, me ayleth sumwhat ellis." And so she dede so moche with hym, that he tolde her what hym ayled, and how he had founde a breche atte his beddes fete. And whanne she had herde hym, she beganne to laugh, and

The bawd replied, There is something wrong with you, as with other people who thought they saw strange things.

The roper replied, I saw to-night a black thing go out of my chamber.

Ah, said she, it was the day and night strove together; and thus she satisfied him.

Another time he rose early, and took the prior's breeches in mistake for a bag, and went to market to buy fish.

When the monk rose, he found only a small bag,

*[Fol. 26*b*, col. 1.]

but no breeches.

And the wife went to the bawd, and they both put on breeches.

When the husband came home, in sorrow, the bawd came to him, and asked what ailed him,

and he told her what he had found.

She began to laugh, and said, you do

saide hym, "Godsib, now y see well ye be deseyued, and in wey to be tempted to do my godsib youre wyff shame, and youre selff, thorugh fals supposinge. And therfor leue it; y sure you that there nis not a truer wiff to her husbonde in this towne, nor kepithe her selff clenner nor trulyer to her husbonde; for in good sothe she and y weren breches for because of the harlotis that handelithe women, and takithe hem hastely bi thaire priuite. And that ye may see that this is true, seithe youre selff." And she toke up her clothes, and shewed hym how she was breched; and [he] saw she saide * sothe, and beleuett her. And thus that fals bauude, his godsib, saued the wiff twies, that he might haue no knoulache of his wiffes falshede; but atte the laste the deuell woll that the orible synne shulde be know. The good man thought that his wiff went ofte to the priori, and she had not to do there, and he defended her, in payne of her lyff, she shulde no more come there, for it was not his will that she yode thedir for no thinge. And so on a tyme, to saye what she wulde do, her husbonde saide he wolde gone oute of towne; and he hidde hym priuely to loke what she wolde do. And she, that was full of synne, and tempted with the deuell, yede anone with the prioure; and her husbonde saw, and yode after her and brought her ageyn, and saide, "here, dame, thou hast broke myn comaundement." And thanne he yode into the towne, and made couienaunt with a surgeon to hele two broken legges; and whanne he had done, he come home and toke a pestell and brake bothe his wyfes ys leggys, and saide to her, "atte the hardest, for a while, thou wilt not goo ferre, and breke myn comaundement, nother y fynde the contrarye." And thanne he brought her a bedde. And there she laye so longe till the deuell tempted her; for, whanne she was almost hole, she made the prioure come lye with her ther she laye, euene by her husbonde bi night in the bedde. And the good man douted hym that there was sum man with his wyff, and made semblaunt that he had slepte *, and routed; and whanne they were doing the foule dede of synne, he hastely toke oute a long kniff and

your wife wrong.

she and I both wear breeches.

* [Fol. 26b. col. 2.]

And he believed her again.

The good man thought that his wife went to the priory without cause, and forbade her.

And he hid himself to see if she would go there,

and when she did, he followed and brought her back.

Then he went to the town, and engaged a surgeon,

and came home and broke both his wife's legs.

The wife lay long a-bed, and sent for the prior to come by night to her.

The husband thinking some one was there, pretended to sleep;

* [Fol. 27, col. 1.]

and when the prior came, he took out a long knife and killed them both. Then he called his neighbours, and shewed them what he had done, and they marvelled that she should prefer a fat prior to a goodly husband.

persed hem bothe thorugh into the bedde. And thus he slough hem bothe in doinge this orible synne. And whanne he had done, he called his neyghboures and the officres of the lawe, and sheued hem what he had don; the whiche saide, all with one uoys, that it was wel done to ponisshen hem in suche wise. And thanne thei had moche meruaile that she wolde loue and take that gret fatte black foule prioure, and lefte to loue a goodly yonge man, wise and riche, that she had to her husbonde; but mani woman farithe as the femall of the wolff, that chesithe to her make the foulest wolff of all that ben in the wode. And so dede the leude woman, thorugh temptacion of the deuell,

But the more abominable the sin, the greater is the temptation of the devil.

chase this foule monke. And therfor take hede, the more the synne is abhominable the egerlyer thei be tempted bi the deuell, as he that was a man of religion, and she a wedded woman. And so it farithe by a woman, yef she synne with her kynne or godsyb, the nere thei be of kyn the gretter is the temptacion, and the more sinfull brenning will thei shall[1] haue. And

"The pot may go so long to the water, that at last it is broken."

therfor it is a trew prouerbe, þat "the potte may goo so longe to water, that atte the laste it is broken;" as this leude woman that had her husbonde ten tymes fairer thanne the prioure the whiche she toke, and that she was ascaped bi the helpe of the false

* [Fol. 27, col. 2.]

bauude her godsib of ij suche periles that her husbond * hadde founde by her, and after that she had broken her husbondes comaundement, and therfor he brake her legges, and yet[2] she wolde not be chastised. And therfor, doughtres, here ye may see

It is the devil that tempts and enflames the heart to lechery.

that it is foly, and the temptacion of the deuell, that temptithe and enflamithe the hertis of folke to do this orible synne of lecherye, the whiche ys a foule stinking synne. Notwithstonding, doughters, be ware bi this woman, and of her[3] afore in this boke, and that ye take no man saue youre husbonde, and that ye take no yeftes, nor leuithe none euell counsaile, as dede

Now have I shewn you divers examples of the wickedness of lechery, and of disguising of array,

this woman of her godsib. Now haue y shewed you diuerse ensaumples of the Bible, and of gestys of kinges, and of other thinges, how that lecheri and the disguisyng of youre array displesid God, and how all the world was stroied therfor, saue

[1] ? Cut out either "will" or "shall." [2] MS. "yest" [3] ? and other

viij. persones, and how Sodom and Gomor, and other .v. Citees, was brent in stinking sulfure, and sank to hell, and how moche werres [and] manslaughter hathe fall and fallithe there from day to day, and how the synne of lechery stinkithe afore God and his aungeles: And takithe hede how the uirgines had leuer be martered rather thanne they wolde do that foule synne, for no yefte, nor for no promesse, that might be made to hem; as seint Katerine, seint Margarete, seint Luce, elleuene thousand uirgines, and other mani uirgines, the whiche were to long to compte the tenthe party of her fermete, for they ouercome the deuell and hys *temptaciones, and wanne the kingdom of heuene. And y saie you, doughtres, it is no maistri to absent you from that synne, yef ye woll use you to kepe you clene. And this shall helpe to kepe you, that is, to loue and drede God and youre husbonde, and bethenke you what sorw, harme, and worldes shame hathe and may fall therof, and ye do amisse; and how ye lese the loue of God, and of youre husbonde, kyn, frendes, and of all the worlde that knouithe you and heres therof; and therfor, doughters, yef temptacion assailethe you, haue mynde day and night to make recistens ageynes hem, to kepe you clene and ferme in goodnesse. And bethenke what ye are, and whennes ye come, and what shame and dishonour may fall[1] you yef ye do euell.

*[Fol. 27b. col. 1.]

and how it is easy to keep from sin, if you will use you to be clean, and love and dread God.

If temptations come, resist them day and night, and think of the shame of doing evil.

CHAPTER LXIII.

[Of proud women.]

NOw woll y touche of sum women that haue be proude of the worshippes and goodes that God hathe sent vnto them, and might not suffre ne endure in ese, as it is conteined in the Bible, where he telles of Apemena, doughter of a symple knight that was called Verar. This Apemena was yonge, and of gret beauute, in so moche that the king of Surre, that was mighti and of gret nobelnesse, had take her in suche manere of loue that thorugh the said folious loue he toke her into his wiff, and so was she quene of Surry. And whanne she see her selff

Of women that are proud of worldly wealth.

Of Apemena, wife to the king of Syria,

[1] "fall" repeated in the MS.

*[Fol. 27b. col. 2.] who despised her own family,

exalted into gret puissaunce and worshipe, she preised no *more her owne lynage, but had despite and indignacion of hem, and become so folyously proude that she deigned not to do reuerence and worshippe unto the kinge as[1] she aught for to do, for because he was symple and debonaire; nor also to his lyneage, in so moche that all manere of peple had her in hate. And the king toke wrathe vnto her in suche manere that she was shent and driuen awey bi the counsaile of the kingges lynage, and she lost the worship that she was in. For mani women may not suffre whanne thei haue worshipe and be wel atte ease, unto the tyme that thorugh her orguylleus port ben throwen doune of her worshippe and astate, as dede this quene that come from pore lynage to gret astate. And therfor euery woman that seithe her husbonde esy and symple unto her withoute malice, in so moche she aught to do hym the more reuerence, and to fulfell the sonner his will, and to kepe his loue; and therein she worshippes her selff, for she may not do to her husbonde to moche worshipe. And but yef she do so, it may happe to make her husbondes herte to turne from her and hate her, the whiche were gret harme and perell, that there shulde be suche diuision betwene hem that shulde be one.

so that all people hated her.

At last the king drove her away from him.

The more simple a husband is, the more should his wife reverence him.

Of king Herod's wife,

I Woll tell you an ensaumple of the gret kinge Heroudes wyff he loued merueylously. So it happed he went to Rome, and duryng the tyme of his *being there, the pepill of his housholde purposed to finde a wey to hynder his sayd wiff ayenst hym, for they loued her not, bycause she was to cruell and to fers; and reported unto hym that she hadd a priui loue bisyde hym, and in this wise dishoneured her; of the which the saide Herode was greuously wrothe, and of this reproued her. And she ansuered hym fersely and proudely, and demened her not in fairenesse and curtesye, nor so mekely as she shulde do; so that the sayd Herode was cruell and dispitous to her [for] her orguilleux langage, and toke a kniff and slow her, of the whiche he was afterwarde full sory, for he fonde that she was untruly accused. And so bi her presumptuous port of langage she made

*[Fol 28, col. 1.] whom the people hated for her cruelty. They set her husband against her by saying she had another lover, and she answered him proudly and fiercely,

so that he slew her.

[1] MS. "and"

her selff to be slayne. And therfor it is a good ensaumple to euery woman to be meke and curteis, and to ansuere mekely, curtaisly, and softely ayenst of couroux of her husbonde. For the wyse Salamon saithe that, by curtesye and softe wordes, good women shulde abate the yre of thaire husbondes. For the wiff of right owithe to honoure her husbonde, though his speche be right or wronge, and in special in hys yre tofore the pepiff. And whanne his yre is passed, she may weff shew unto hym that he had wronge. And so shal she kepe the pees and the loue of her husbonde, and of her housholde, and shaff not make her selff blamed nor slayne, as dede the furst wyff of king Herodes.

Solomon says that by courtesy and soft words good women may abate their husband's anger.

CHAPTER LXIV.

[Of Vastys queen of Assyria.]

[Fol. 28, col. 2.]

Of Queen Vastys, wife to the king of Assyria,

NOw wiff y telf you another ensaumple of a quene that was called Vastys, and she was wiff to the king of Assur. Hit befeff that the said king helde a fest to his barones, and there were aff the gret barones of his londe; and the king and his barones dyned in one haff, and the quene in another. And whanne it was after dinere, the said barones desired of the kinge that hym lyked that thei might see the quene, that was merueilously faire. The king sent vnto her onis, tuyes, thries, and she denied not to come. So that the kinge had gret shame therof, and axsed of his barones what he shulde do. And the counsaile gaue hym that he shulde putte her from hym, and that she shulde not come in his presence of aff a yere, to geue other ensaumple to obeye beter to her husbonde; and so dede the king, and made therof a lawe, that from thennes forwarde euery woman that disobeyed or esconduyed[1] her husbonde of any thinge that he comaunded her, so that it were thing resonable, she shulde be mued aff a yere, with liteff mete and drinke, and kept from the communicacion of aff peple, for to shew her her defauute; and yet holde they the same custume in that Roialme. And thanne the quene was gretly ashamed whanne she saye she most be in mue, and wepte, and made gret sorw, but it

who refused to come to her husband when he sent for her,

and he put her away from him for a year,

as is still the custom in that country.

[1] MS. "estondnyed"

was to late, for bi her pride she was in mue from sight of the pepiłł all a yeere. So ye shulde *take here good ensaumple. For in speciall tofore the pepiłł ye owe to do the comaundement of youre husbondes, and obeye hym, and do hym worshippe, and shewe her semblaunce of loue, yef ye will haue the louyng of the worlde. But y saie you not but, whanne ye are secretly togedre allone, ye may the more largely saye or do more youre will, after ye know his manere and condicion. I will tell you the ensaumple of a lyon and of his properte: whanne the lyonesse hathe done hym ani displesere or despite, he will not turne no more to her of all that day, ne that night, for no thinge that may befall; he shewes in suche wise his lordshippe. And it is a good ensaumple to euerì woman, whanne a wilde beste, that canne no reson but auent that meues hym, makes hemiselff dradde and douted of his felaw. Now take hede thanne! a good woman aught not to displese ne disobeye her husbonde that God hathe geuen her by his holy sacrement.

* [Fol. 28b col. 1.]

An example that a wife should obey her husband, especially in public; though when together in private, she may speak her own mind.

A lion, when the lioness has displeased him, will not turn to her that day or night.

And as a lion is lord over the lioness, so ought a husband to be over his wife.

CHAPTER LXV.

[Of the wife of Aman.]

Of the wife of Amon, the king's seneschal, who rose from poverty to great riches and power,

ANd yet will y tell you another ensaumple upon this matere, of Amons wiff, the whiche Amon was Seneschall of the king, and was comen to [1] pore degre and of mene peple, and became riche by his seruice, and purchased londes and possessiones, and gouerned also the grettest parti of the londe, and become ryche. And he waxe so pore [2] and presumptuous, that he wolde that euery persone kneled tofore hym and dede hym gret reuerence. So it be*fell that Mardocheus, that was of grete noblesse, and had norisshed the quene after, the whiche was a good and gracious lady and iuste. And it displesed gretly to the said Mardocheus of the pride and presumpcion of that man that was comen of not, and deigned not to do hym worshipe, ne to rise afore hym, and of the whiche the said Amon was right fel and wrothe, and compleyned hym therof to his wiff, the whiche was proude and of gret corage as he was,

and became so proud that he would have people kneel before him.

* [Fol. 28b. col. 2.]

But Mardocheus, a nobleman, disdained him, so that he was wroth, and told his wife, who advised him to put Mardocheus to death

[1] ? for "of". [2] proud (?).

and counsailed hym that he lete rise a iebet tofore his dore, and that he made hange the said Mardocheus therupon, and to put sum cas upon hym thorugh the whiche he had deserued upon some false charge.
4 dethe. And the fole Amon beleued his wiff, thorugh the whiche hym befell gret mischeef. For, whanne he had reised the iebet, the frendes of thilke Mardocheus went rennyng to the quene, and tolde her what Amon wolde do to hym that had
8 norisshed her. And the quene for that cause went to seche Amon, and he come tofore the kinge, and he was diligentely enquered for the cause that he hadde putte upon hym, so that it was founde that the said Mardocheus was not culpable therof,
12 but that the other hadde done it by enuye. Thanne the quene after kneled tofore her lorde, and besought hym that men shulde do sem[bla]ble iustice to Amon the seneschall, and that he and his children were hanged tofore the gate, to shewe that
16 falsly * and by enuie he hadde iuged the said Mardocheus. And as the good ladi had required, it was done; for he was hanged atte his yate, and his seuene children, and all thorugh his pride and oultrecuydance, and by the folynesse counsaile of his
20 wyff. Thanne it is gret foly to a man that is comen of mene degre, and of naught, to be proude that he knew not hym selff, for ani erthely good, and that he dispise ne dispreise none other persone, but, and he be wise, he ought to meke hym selff,
24 to that entent to fall in the grace of all men, and that men haue none enuie upon hym; for men haue often tymes gret enuie of them that comithe of mene degre thanne of hem that comen of good place and automd of auncetry. And also the
28 wiff of the said Amon was not wise, whan she saw the wrathe and courance of her husbonde, to susteyne hym in his foly, [for every wise woman should fair] and curtesly suage and do awey the wrathe of her husbonde by fayre wordes and softe, and
32 specially whan she seithe hym moued to do ani harme, or veleni, of the whiche dishonoure and harme might folw. As the wiff of Amon, that undernam not her husbonde of his foly; but rather atysed hym, and gaue hym counsaile thorugh the whiche he

But when he had raised the gibbet, the friends of Mardocheus went to the queen, who asked the king to make inquiry; and when it was found that Mardocheus had done no wrong, she asked that Amon should be hanged instead;

* [Fol. 29, col. 1.] and so he was, with all his children.

Therefore it is great folly for men, come of meau degree, to be proud;

for men envy more those who have risen, than those who are born great.

[1] Fr. *Car tôute saige femme doit bel.....*]

This is a good example that a woman should not sustain her husband in his anger, but try to reason with him.

deied foule and felonusly. So this is a goo[d] ensaumple that a woman shulde not susteine her husbonde in his wrath and malyncolye, but shulde rather undernyme[1] hym bi resones, liteli and liteli, what harmes and inconueniences mow come therof to the foule body; and so shulde do eueri good * woman anent her husbonde; wherfor, faire doughters, take here ensaumple, and beholde what harme befeli anone[2] thorugh the foly of his wyff.

* [Fol. 29, col. 2.]

CHAPTER LXVI.

[Of queen Jezebel.]

Of Queen Jezebel,

who hated poor men,

hermits, and holy men,

making them to be beaten.

There was a man called Naboth, who had a vineyard that the king wanted,

so Jezebel had him put to death; which displeased God.

Then king Jehoshaphat made war on Ahab, and Ahab was slain.

This was the vengeance of God.

* [Fol. 29b, col. 1.]

The queen went to a garret to see the king Josiah pass,

After y shal teli you an ensaumple of an eueli quene and diuers and to cruell, and how it befeli her. And that [was] quene Gesabeli, that had mani eueli taches. Furst, she hated pore men, and all manere of men of the whiche she might naught haue sum manere of thinge. She hated Ermites, men of holy chirche, and all them that taught the cristen faithe, and made them to be robed and betin, so that it behoued [them] to fle oute of the Reaume. She had no mercy of no man, and therfor was she cursed and hated of God and man. Ther was a man that was called Nabot, the whiche had a good peçe of wyne, and the kinge desired often tymes to haue it by beying or otherwise, but that good man wolde not consent therto with good herte. And so saide the king to the abouesaid quene his wyff, that he was sori that he might not haue the pece wyne. And she sayde she wolde make hym well to haue it; and so she dede. For by treson she made murdre the saide Nabot, and made come false witnesse that he hadde geuen her that wyne; of the whiche it displesed God. And the king Josue sent for to make her werre, so that he toke the king Ataz, and about .lx. children, what gret and liteli, that he had norissbed among his men, *and* made cutte of thaire hedes. And that was the punicion and the uengeaunce of God. And as to that eueli quene * Gesabeli, she putte her in a garet to see the kinge Josue passe, and made her queint, and arraied her selff in clothes of golde and ermynes and gret precious stones, all

[1] MS. "undermyne," Fr. *reprendre*. [2] ? *for* a man.

disguysed in, and in other manere thanne the other women were. And she was displesed and proude that, as sone as she sawe the kinge, she beganne to curse, and saie all the villane that she coude. And the kinge beganne to beholde the queintise and the disguisyng of her clothinge, and herkenid the malice and pride of her langage, and comaunded sum of his men that thei shulde goo thedir and caste her downe, and the hede tofore, in the sight of all the peple. And as he comaunded, it was done, for they toke her and caste her downe. And she deyed velonusly, and the kinge comaunded that, for her gret mischef that she had done, that she shulde haue no berielles; and nomore she hadd, but was eten and deuoured with dogges, and so fell her gret pride. For in suche wise God vengithe hym of them that haue no pitee of poure men, nor of the seruauntes of holy chirche, and that be cruelte and couetise makithe do mani euell mordres; as dede that quene that so susteined her husbonde in his foly, thorugh the whiche befell gret harme. So this is good ensaumple to be petous of poure men, and of the seruauntis of holy chirche, and not forto atise ne geue euell counsaile to her husbonde; and also not to be disguysed, but to holde the astate of good ladies of her contre; and also not to tempte ne to saie gret wordes * to a gretter thanne thou art thi self.

and cursed him aloud,

so that he bade his men throw her down;

and her body was eaten by dogs.

This is an example to be pitiful to poor men and servants of holy church,

and not to say great words to a greater than thyself.

* [Fol. 29b. col. 2.]

CHAPTER LXVII.

[Of Athaliah, and queen Brunehault.]

YEt woll y.tell you another ensaumple of Eutalia, that was quene of Ierusalem, and was euell and diuerse withouten ani pitee. For whanne Ozias, her childe, was dede, she bi treson made slain all the children of her sone, and all the heires, saue only one, that a good man, that was called Joadis, lete norisshe priuely. That quene putte her selff in possession of the Reaulme, and of all the goodes, and dede mani aduersiteez to the pepill, by tailez and subsidiez, as she was without reson and pete. And whanne she had done harme ynow and cruelte in the Reaume, the childe that was norisshed priuely, and thilke Joadys that had norisshed hym, toke her and made her deye an euell and a shamfull dethe. And so had she reward

Of Eutalia, queen of Jerusalem, who had no pity, and slew all her grandchildren, save one, that was hid by a good man.

And when she had done harm enough, the grandson put her to death.

God always rewards according to deserts either far or near.

of her merite in the ende. For alwey God yeldithe after the desert on her in the lyff or in the dethe; for there is none euell dede but that it is ponisshed other ferre or nigh.

Of queen Brunchault of France,

I wol tell you an ensaumple of a quene of Fraunce, that was named Brun, and that was the quene of the whiche Sibille spake and profesied, and saide "Brun shall come into the kingdom of Fraunce, that shal do meruailes." And so befell it, for

who killed her children and grandchildren.

But God repaid her at last;

she made slee of her children, and of the children of her children, and that a gret nombre; and y canne not tell you the halff of her cruelte, nor murdereres, tresones, and occasiones that she had done. But she was paied, as it plesed to God, atte the laste.

* [Fol. 30, col. 1.]

for one of the children, who had escaped, called the barons to judgment on her, and she was drawn to pieces by horses.

For a * childe of her childe, that skaped alyue, the whiche knew the gret euell dedes and crueltees that she had done, he putte her dedes in iugement afore the baronis of the londe, and she was iuged to be distroied, and drawen to peses with hors. And so was it done. And she deyed an euell dethe, and wikedly, as she euell and cruelly made deye the Innocent kingges blode.

"So oft goeth the pot to water, that at the last it cometh broken home."

And therfor, in olde Englisshe, it is saide that "so ofte goth the potte to water, that atte the laste it comithe broken home."

CHAPTER LXVIII.

[Of Envy.]

Of Miriam, the sister of Moses,

who displeased God by her envy of her brother, and was punished by leprosy.

I woll tell you an ensaumple upon enuye, of Marie, Moyses suster, that for enuye that she was not as wel beloued of God as her brother Moyses, and that God herde not as well her request as Moyses, and therfor she had enuye and despite of her brother, of the whiche she had displesaunce to God, and he made her become meselle, so that she was putte awey, and departed from all the peplle. But neuertheles, Moyses and Aaron had pitee of her, and made praier to God that hym liked to hele her, and atte thaire request she was hole. So take here

An example of the evil of envy.

an ensaumple that it is euell to haue enuye upon other, and how God ponisshed this woman that was the most noblest that was in that tyme, that she was departed from all other peplle by the meselrye. For often tymes God ponisshed so the enuyous and the euell spekers. And therfor, faire doughtres, take here a good ensaumple that it is vilanous a vice to enhaunce hem selff for to * blame and bringe downe another.

* [Fol. 30, col. 2.]

CHAPTER LXIX.

[Of one of the wives of Arthana.]

Of Arthana, who had two wives,

I wolde ye knewe another ensaumple upon this matere, of one of the wiffes of a gret lorde that was called Arthana, the whiche had .ij. wiffes after the custume at that tyme, of the whiche, one was called Phanona, and that other Ama; the whiche Ama was a worthi lady and a good, but she might haue no children by her husbonde. And in that tyme were most preised they that bare children, of the which the woman that hadde children had gret pride that she hadde so mani faire children, and therfor she had of that other wyff despite, enuye, and disdayne, and mocked her in sayeng gret velanies, and saide that she was bareyne, and dede erthe, of the which she had gret shame, and wepte often tymes, and compleyned her to God, and made gret sorw. And God, that se her mekenesse and lownesse, and the pride, enuye, and despite of that other wyff, he made deye all the children of that other wiff, and to her that hadde no children gaue gret plente, for the whiche her husbonde toke her in gret loue, and helde her more dere thanne that other wiff, whos children were dede. And therfor the iugementis of God are merueilous, for he hatithe all manere of enuye, and chastisithe doun, whanne hym luste, the enuyous, and he exhaunsithe the meke, that besechithe his grace and mercy. And therfor it is a good ensaumple that no woman shulde be proude of the goodes and graces that God hathe sent her, nor haue enuye nor despits* upon other, as hadde Phanona that had children, the whiche had enuie and despite upon Ama, the whiche had none. And therfor God punissheth her upon her children, that all deyde, and gaue vnto that other mani, that leued. Suche bethe the iugementis of God. And therfor men shulde take good ensaumple, and thanke God of his goodnesse and gentilnesse, and to be meke to hym and to haue none enuye nor despite. Now will y leue this matere, and speke of another, upon couetise.

of whom one, Ama, had no children,

and was therefore mocked by the other wife, Phanona.

But God, to reward her meekness, gave her many children,

while the children of Phanona died.

An example that no woman should be proud of what God hath given her.

* [Fol. 30b. col. 1.]

Men should take good example, and thank God of goodness, and not be envious.

Now will I speak of covetousness.

CHAPTER LXX.

[Of Covetousness.]

Of Delilah the wife of Samson,

I woll tell you an ensaumple of a fals woman that was called Dalide, that was wiff to Sampson forte, the whiche loued her merueilously, in so moche that he dede no thinge but that she wost therof. And for the gret loue that he had to her, he was so folisshe that he discouered hym to her that all the strengthe was in the here of his hede. And whanne the fals woman knewe that, she tolde it to the payens that were his enemys, that[1], yef thei wolde geue her a good rewarde, she wolde make hem take her husbonde. And the payens behight her that yef she might do it, that she shulde haue a gret somme of moneye. And she, that was gretly enfecte with couetise, thorugh her large proferes, ouercame her husbonde with wyne and flatering langage, that she made hym slepe in her lappe. And, the mene while that he slepte, she share of and cut awey the heres of his hede, and sent for the payens, the whiche she hadde hidde in a busshement for hym,* and made hym there to be taken. And whanne he awoke, he fonde that he had lost his strengthe, for tofore-hande he was mighti ynow to haue foute with .iij. M men, and whan he was taken into her hondes he hadde no might to defende hym, but they bonde hym, and putte oute hys eyen, and made hym turne in a mille hous as a blynde hors. Now beholde how, thorugh couetise of a lytell golde, that wiked woman betrayed her husbonde, the whiche was most douted and most vaillaunt of all erthely creatoures, notwithstondinge the gret loue and truste that he had unto her. Truly couetyse is in euery persone a right abhominable synne. For the couetous hert dare wel vndertake to do gret folyes and inconueniantis. For couetise makithe lordes to do rapine, extorcion, and tyrannye upon the pepill; and clerke and religieux to do symonie, and to draw to hem other mennys goodes by fals symoniez and proactiques; Burgeys and other to be vsureres; pore men to be theues and murdereres; Maydenes and wedues to be strompetys; children to desire the dethe of the fader and

to whom, through love of her, he told that his strength lay in his hair.

And she, for greed of money,

cut off his hair, and gave him to his enemies,

* [Fol. 30b. col. 2.]

who bound him, put out his eyes, and made him turn a mill.

Covetousness makes lords rapacious, clerks to do simony, citizens to be usurers,

maids and widows to be strumpets,

[1] MS. "thaf"

moder, forto haue thaire good al only, and mani other inconue- and children to want their
niencis. Judas, thorugh [1] couetise of a liteſi siluer, betrayed oure father's goods.
Lorde; and so do now a dayes these aduocates and pledours that Through it Judas betrayed our
4 sellithe the worde [2] and langage that God hathe yeuen hem in Lord, as do advocates
meyntenaunce of fals quarellys, and, for a liteſi syluer, to that sell the language
putte a good *man from his right, and other while holdithe that God has given
on bothe parties for to finde way to gadre money, and in suche them, and
8 wise disposithe the comune langage that God hathe geuen them. *[Fol. 31, col. 1.]
And therfor couetise is right deseiuable, thorugh the whiche for a little silver, put a good man
this Dalida made spiſi Sampson her husbonde, that was so faire, from his right.
stronge, and mighty. But afterwarde God yelde her that she had But God rewarded Dalilah, for when she married
12 deseruid, for she was afterwarde wedded to one of the payens, again, and made a great
and made a gret and solempne fest, where were assembled moche feast,
peple. And by that tyme Sampson here of his hede was growen
ayen, and had his strengthe as he hadde afore; and he herde Samson, who had become
16 telſi of this feste, and lete lede hym vnto the place where it strong again, came to it,
shulde be, and was ladde to the maister pillour of the halle, bi
the whiche alſi the halſi was susteined, and toke that pillour
with his two hondes, and drow downe that pillour, so that alſi and pulled down the
20 the halſi felſi upon them. And there was slayne Dalida and the house, so that she and
most partie of alſi that were atte the weddinge. And so was he many others were killed.
venged of that cursed woman, the whiche was slayne in that
wise. For God wolde that she were ponisshed for her cursid-
24 nesse, as reson was, that for her eueſi dede she had euel.

CHAPTER LXXI.

[Of wrath.]

I wiſi telſi you how, thorugh a liteſi wrathe and goinge awey How great harm came from a woman's going away from her husband.
of a woman from her husbonde, become a gret sorw and
28 harme. There was a worthi man and noble of the mount A man of the house of
of Effram, the whiche was maried to a gentiſi woman of Beleen, Ephraim was married; and his wife
and that gentiſi woman, for a *liteſi wrathe and displesaunce, *[Fol. 31, col. 2.]
that she toke with her husbonde, went sodenly vnto her fader,
32 for the whiche her husbonde was sori, and went after to fet her

[1] MS. "soruglı" [2] MS. "worlde." Fr. *parole*.

for a little cause went away to her father, who blamed her, and gave her back to her husband.

ayen. And her fader blamed her gretly that she yede awey, and deliuered her unto her husbonde. So her husbonde and she, in retourning towarde thaire home, loged in a toune called Gabel,

Going home together, they lodged at Gabel, where some young men ravished the wife.

in the whiche was gret nombre of yonge pepiłł, wilde and enfecte with lechery, come into the hous where they were loged in the night, and toke her from her husbonde by force, and Rauisshed her velonusly, notwithstonding that thaire oste, where thei were loged, wolde haue take them one of his doughters to haue forborne and saue the saide gentilwoman, but they wolde for no thing, but toke her forthe and fouled her. And on the morw,

And on the morrow she died for sorrow.

Her husband cut her body in twelve pieces, and sent the pieces to his friends,

whanne she saye her selff so shamed and defouled, she deyed for sorugh; and thanne her husbonde toke her forthe with hym home to his place, and cutte her into .xij. peces, and sent euery pece with lettres to certaine of her frendes, to that entent that thei might be ashamed of her, and of her goinge away, and also that they might haue will to take vengeaunce upon hem that dede her that veloni and shame. Of the whiche dede, whanne her frendes had knowlage, they made gret sorugh, and assembled hem and all thaire puissaunce togedre, and yede to the said toune of Gabaľł, and slow therfor xxxiij thousande persones, men and women. Therfor, doughter3, *take hede suche a vengeaunce was done for that leude dede of her going away; that is to saie, that she was dede, and so mani men slayne, the whiche shulde haue no harme and she had not for wrathe gone awey from her husbonde; and mani were slayne for her that hadde no gilt.

who slew 33,000 of the people of Gabel.

*[Fol. 31b. col. 1.]

Therefore, every woman ought to stay with her husband, and try to please him.

And therfor euery woman aught to restraine wrathe, and to plese and suffre her husbonde, and he be wroth, with faire langage, and not to go away from hym, as dede that woman, of the whiche come moche sorugh, as the dethe of her selff and of so gret nombre of pepiłł.

CHAPTER LXXII.

[Of a woman who would not obey her husband.]

Of a woman that would not eat with her husband,

I wolde ye knew another ensaumple upon the woman that wolde not ete atte the bidding of her husbonde. There was a lady that wolde not come ete with her husbond whanne he

was atte mete, for no thyng that he coude saie her nor comaunde her. And he saw that; and whanne he had etin, he sent for his swyne-herde, and made fette the kichin clothe that his disshes were wiped with, and spred it on a borde, and sette mete theron, and made the swyne-herthe sitte doun theratte; and thanne he called his lady his wyff, and saide her, "Sethe ye wol not ete in my companie with me, ye shall sitte downe and ete here with the swyne-herthe, for there shal none other man holde you compani at youre mete." And whedir she ware wrothe or gladde, he made her sitte doun. And she wepte and made moche sorugh that her husbonde wolde chastise her so, to make her be serued in so ungoodly *wise. And, therfor, all women aught to be humble, and to fulfell her husbondes comaundement, and to ete with hym in his presence rather thanne with ani other.

and he made her sit at meat with the swine-herd.

* [Fol. 31b. col. 2.]

All women should eat with their husbands.

CHAPTER LXXIII.

I wolde ye knew an ensaumple upon flatering.

Of the mother of a lord of Greece, who was told he was alive when he was dead,

THere was a gret lorde of Grece that hight Sisana, that yede to a bataile in the whiche he was slayne. And so his moder had gret desire to here tydingges of her sone. And there was a flatering woman with her that saide, "Madame, abasshe you not, for my lorde youre sone hath had the felde and takin mani prisoners, *and* he tariethe for the kepinge of hem and deliueraunce." And these flatereres plesed the lady with false wordes to make her gladde, as done these flatereres now a dayes among lordes, that tellith not the trouthe to make hem to haue gladnesse of not, as dede this woman to this good lady that saide that her sone had uictori, and it was all the contr[ari]e: he was slayne. And afterwarde, whanne the ladi wost yt, she deyed almost for sorugh. Therfor it is euell to haue flatererez about a man; for they dare not saie the trouthe, nor geue true and iuste counsaile, but bringe thaire lordes and ladies oute of the right waye. So men shulde not leue no flatereris; for they that dothe, is not but to deceiue and to do

and almost died for sorrow when she knew the truth.

It is an evil to have flatterers.

plesaunce forto haue good, and forto be loued. For ye shulde beter know you, yef ye be wise; but ye aught to loue hem that will tell you youre good, and will tell you the trouth.

CHAPTER LXXIV.

* [Fol. 32, col. 1.]

I wolde ye herde an ensaumple of Sampson the fortis wiff.

Sampson made a wager with some pagans, which he lost through his wife.

THe said Sampson, he made a wager with diuers Payens, of .xxx. gownes of silke, that they shuld not vndo certaine redelles that he declared vnto them. So it happed that his wiff cesed neuer to speke and to crie on hym vnto the tyme that she wost what it was, and, whanne she knewe it, she discouerid her husbonde, and made hym lese the .xxx. gownes. And whan her husbonde wist that she had discouered it, he hated her gretly, and putte her away from hym, and went vnto the payens that had wonne the wager, and toke of hem and dispoiled them for dispite of his wiff. So this is here a good ensaumple to a woman that shulde not discouer for no thinge the secret nor the counsaile of her husbond, lesse she fall in the yre and hate of hym, as dede this Sampsones wiff; for it is treson, whanne a man trustithe in her, and she discouered his counsaile, the whiche she is bounde to kepe secrete and priuei.

No woman should discover her husband's secrets.

Of a squire who told his wife he had laid two eggs,

I wolde ye wost the tale of the squier that had a yong wiff, in what wise he said and proued her: "Y wol tell you a gret counsaile, but discouer me not for no thinge of this that y saie you, for my worshippe liethe therin, and therfor, for the loue of God, tell it not.

THere is befall vnto me suche an auenture, that y haue leide ij eggis." And she sware, and assured her husbonde, that she wolde neuer speke therof vnto no creature; but hereupon she thought longe tyme til that she might fynde a wey to *goo vnto her godsib,—"Y wolde tell you a thinge of gret priuete, and ye will ensure me to holde it counsaile." And her godsib behight her to do so. "So helpe

* [Fol. 32, col. 2.]

and she told her gossip,

me so, my dere godsib, there is befall a merueilous auenture vnto my husbonde, for he hathe ylaide .iij. eggis." "A! seint Marie," said this godsib, "this is a gret meruaile! how may it be? it is a straunge thinge!" but, whanne all was saide, thei departed. And the godsyb that hadde herde the wiffes counsaile, in all haste she gothe forthe vnto another godsib that she had, and tolde euery worde the counsaile that such a squier had leyde .v. eggis. And in this wise it was reported, furst bi the wiff, and after bi the godsibbes in counsaile from one to an other, till all the contre spake therof, and that the squier herde of the speche, and how he was renounced that he had leide .v. eggis. And thanne he called his wiff vnto hym before her frendes and her kin, and saide vnto her, "Dame, y tolde you in counsaile suche thinge as ye haue discouered and saide it forthe in suche wise as now all the contre spekithe therof; for there y tolde you that y had leide .ij. eggis, thanked be God and your good report, ye haue encresed hem vnto the noumbre of .v. eggis; and, though it be the contrarie of all that ye haue saide, y feyned suche a thinge and tolde it you in counsaile, and all was forto preue you how ye wolde kepe myn counsaile as ye behight me to do. Wherin y haue founde you of gret defauute, and not true vnto me." And hereupon the wiff was so sore ashamed, that she wost not what *she might do nor sey, for there was none excusacion in her folye. And bi this ensaumple all good women aught to be ware and auised that they discouer not the counsaile of her husbonde, but euer more, as she is ybounde, to kepe his counsaile and fulfell his comaundement. Fayre doughtres, y shal tell you an ensaumple

The gossip repeated the tale to others, and spoke of five eggs.

At last the squire heard of it, and reproved his wife before her family,

saying he had feigned the story to prove how she would keep his counsel.

* [Fol. 32b, col. 1.]

[CHAPTER LXXV.]

Of Michell, the wife of Dauid, that was an holy man, and loued God aboue alle thinge.

IT befel atte a gret feste, whiche was made before the arke after the custume of the Iues, in the whiche arke was manna wherewith the children of Israel were Refeccioned as it

At a great feast before the Ark of God,

reyned doun from heuene unto hem, and there was therein also the table of the law and the yerde wherewith Moyses departed the see. And for to worship God, kinge Dauid putte hym selff in the temple amonge the preestis, for to harpe and to singe with hem before the auuter. And his wyff beholdinge hym in such wise amonge the prestis, she dysdeyned thereatte, and had scorne therof, and scornfully she saide that hym semed beter to be a mynstrell thanne a kinge. And as sone as Dauid had vnderstonde that she hadde spoken in suche wise, he ansuered her, there was no kinge nor quene to good to serue God, nor worthi therto but thorugh his goodnesse, and more a kinge is bounde to obey and serue God thanne another symple creature. So that it displesed both vnto God and vnto her husbonde of that she had do and saide, in so *moche that from that tyme forthe her husbonde escheued her cumpany, and she fel vnto gret disese and sikenesse; For God shewed her gret punissyon for her pride and foly. For euery good woman owithe to move and excite her lorde and husbonde unto the seruice of God, for all good and worshipe that man or woman hathe, it comithe of God. And therfor all suche as loue to serue God and holi chirche, thei aught to be preised; and namly a woman vnto her husbonde shulde not iape nor scorne hym for no manere of thinge. And yef she had cause to speke of ani thinge, she owithe to speke it in priuite and in goodly wyse vnto her husbonde, and neither to ansuere nor to saie no thinge in the presence of the peple vnto his displesaunce, for doute of mani gret Inconueniencys: as the wise man saithe, "the displesaunt seruice or vngoodly ansuere of a woman vnto her husbonde is carse and deceperacion of the loue betwene hem, and causithe the man forto be yrous and cruel in worde and dede." And therfor, faire doughters, bi this ensaumple take hede how all good women owe to be humble, curteis, and seruisable vnto her husbondes.

King David sang with the priests at the altar;

for which his wife scorned him,

and displeased both God and her husband.

* [Fol. 32b. col. 2]

All women should be humble and courteous to their husbands.

[CHAPTER LXXVI.]

Another[1] ensaumple of Bersabe the wiff of Vrie.

THis Bersabe duelled before the paleis of kinge Dauid, and, as she kembed her hede atte a wyndow, the kinge perceiued her. And she was right faire merueylously in euery beauute that longith to woman, wherwith the kinge was gretly tempted, and sent for her and[2] [so moche he dyde that he laye with her, and, bycause of the folyssh plesaunce and delyte that he toke with her, he dyde sende his lettres to Joab, whiche was chyuetayne and capitayn of his hoost, that he sholde put Vrye in suche place that he myght be slayne. Vrye bare hym self the lettres of his dethe, for in certayne it was done as the kynge *had wreton. And thus kynge Dauyd made double synne, for an homycyde he was, and hadde accomplysshed and done the synne of lecherye. Wherfor God was displeased, and sente to hym and to his reame many euyls, wherof the nombre were to longe to reherce. And all this, meschyef cam by the pryde that Bersabee had of her herte. Therfore a woman ought not to be proude of ony beaute that she hath [or] shewe her self only to please the world.

Bathsheba dwelt before the palace of David, who saw her,

[*Caxton*, *g.* iii. *b.*]

and lay with her, and had her husband killed.

* [*g.* iiij.]

But God was displeased, and sent many evils to him and his realm, in punishment.

[CHAPTER LXXVII.]

The demaunde or askyng that the moder of Salamon made. Capitulo lxxvij.

THe moder of kynge Salamon, whiche was a good lady, dyd requyre of Salamon her sone that he wold graunte and fyaunce her to a man whiche was a paynym and theyr enemye. Salamon ansuerd that this enemy shold neuer haue the wyf of his lord, his fader. She held her thenne for nyce and ashamed of that she had be warned of her demaunde and requeste. Therfor euery woman ought to thynke, or she requyre her lord of ony thynge, yf her requeste be resonable or not. I wold ye knewe the folysshe requeste which the duchesse of Athenes

Solomon's mother wanted him to consent to her marrying a pagan; but he would not.

A duchess of Athens had a bastard son,

[1] MS. "In other."

[2] Here follows a lacuna in the MS., which is supplied from Caxton's translation, leaving out his //, and putting in some stops and capitals.

for whom she desired his sister for a wife,

made to the duke her lord. She had a bastard sone, and therfor she made her requeste to her lord, that he myght haue to his wyf his owne suster. And the duk, that sawe her symplenes, beganne to lawghe, and dyssymyled her requeste, and

but the duke would not consent;

sayd that he shold speke with his Frendes of it. She thenne, that wold fayn haue sene this maryage to be couenaunced and graunted, rested not to speke to her lord of it, tylle at the laste

wherefore she was sick for grief,

he sayd to her that it shold not be done; wherfore she tooke suche a sorowe in her herte that she laye seke therof. The duk

so that her lord was wroth, and sent her away from him.

prayd her, and also made her to be prayd by other, to come & lye with hym, but she wold not. Wherfore the duke was wrothe, & he sware and sayd that neuer she shold lye in his bedde, and made her to be conueyed in a castel. Here is thenne a good ensample how a woman ought to be ware her self that she requyre not her lord of nothyng vnresonable or dishonest, & hou þat she must obeye hym, & not do lyke as þe duchesse of Athenes did, wherfor her lord exyled & put her fro hym.

[CHAPTER LXXVIII.]

The Iugement of the kynge Salamon. Capitulo lxxviij.

[g. iiij. b.]

Two women lodged in one house, and the child of one was killed.

I Wylle telle yow an Ensample of a fals woman. Two wymmen were somtyme, whiche bothe were lodged in one hows, and eche of them had a sone, whiche children were bothe seke, and bothe borne vpon one daye. It befell on a nyght that one of them was by auenture smouldred. His moder, that sawe hym

She took the child of the other woman;

dede, went anone as a fals woman, and toke the other child whiche lyued, & in hir cradell leyd her sone whiche was dede, and he that lyued she leyd in her cradel. And thenne, whanne the other woman cam to see and take heed to her child, and sawe hym that was dede, she anon knewe that it was not her

whence came a strife between them.

sone; wherof sourded a grete content and stryf bytwene these two wymmen, in so moche that the cause and matere was brought tofore Salamon. And after he had herd their debate and stryf, he sayd, "Lete a swerd be brought hyder, and I

shalle parte this child in two, and gyue to eche of them one half." She to whome the child' apperteyned' not, answerd' and sayd' she was content; and' she that was moder of the child sayd', "Rather than it shold' be done, I haue leuer to quytte yow and' gyue yow my parte, soo that his lyf may be saued'." Thenne the kynge iuged' that the child' shold' be gyuen to her that wold haue hym to be saued'; and soo was the treason of the fals woman approuued' and' knowen.

King Solomon ordered the living child to be divided between the women, but the true mother would not consent; so the king gave the child to her.

[CHAPTER LXXIX.]

How the synne of the fader is noyus to his Children.
Capitulo lxxix.

A Nother ensample was of the wyf of kynge Roboam. She had' a child' whiche was seke, wherfor the kyng sente the quene to a holy prophete, to praye hym that he wold impetre to God' the helthe of theyr child'. The quene wente to. hym, and' as she was come tofore the dore of his hows, and' or euer he sawe her, by the grace of the Holy Ghost, he knewe what she was, and also what she wold', and' sayd' to her with a hyghe voys, "Quene, wyf to Roboam, your sone deyd' *this nyght of a good' dethe. But alle thyne other children shalle deye of euylle dethe, bycause of the synne of theyr fader, thyn husbond', whiche is a tyraunt ouer his peple, lecherous, & of euylle conscyence." The quene wente ageyne homeward', and fonde her sone cold and' dede, and' told' her lord' what he hadde sayd', but therfor he amended' hym not. Wherfor perysshed' alle his children. And' thus is here a good' ensample to vse and' kepe honeste lyf, and' to loue and' kepe in ryght his peple, and not greue them as Roboam dyd'. For the synne of the fader and' moder is noyous to the children, as ye haue herd' tofore.

The wife of King Rehoboam went disguised to the Prophet, to ask about her sick child;

but he knew her, and said her son was dead,

[* sign. g. v.]

and that her other children should die because of their father's sin.

For the sin of parents injures the children.

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[CHAPTER LXXX.]

How none ought to repreue other of his meschyef.

Capitulo lxxx.

Anna, the wife of Tobias (Tobit), spoke foolishly to her husband,

I shall telle you another ensample, how Anna, the wyf of Thobye, spake folysshly to her lord, whiche was a good and a hooly man, and buryed the dede bodyes whiche a paynym made to be slayn in the despyte of God and of his lawe, the whiche was callyd Senacherib.] ... *holy name. It befell that upon a tyme the dunge of swalues fell into the eyen of this good man Tobie, wherof that he was longe tyme blynde, and in despite hereof his wiff saide vnto hym that the God for whom he had beried so mani dede men shulde yelde hym ayen his sight. And the good man ansuered her ayen in gret pacience, that alle was in the plesaunce of God; and wherupon it befell that she thereafter was gretly punisshed with diuerse maladies; and whanne it plesed vnto God, he yalde ayen the sight vnto this good man. And bi this ensaumple no goode woman shulde not dispise nor speke vnkindely unto her husbonde, ne sette the lasse bi hym for ani sikenesse that God sendithe; for the honde of God is as well vpon hem that be hole as upon hem that be sike, as ye haue herd bi Tobie, that was made hole of his sight, and his wiff that spake euell was made sike. Wherof y wolde that ye knewe an other ensaumple of Raguell, that had .vij. husbondes, whiche the deuell slow all, for as moche as they vsed unkindely werke, whiche as be not for to be reherced. And this good woman undertoke and blamed atte a tyme her godsib, secretely betwene hem bothe, of an euell dede that she had do; but she, that was ferce and proude, reproued her opinly of her vij husbondes. And the good woman ansuered no thinge ayen, but [toke] all in pacience, and began to wepe, saieng she might not do therto, and that God dothe all atte his plesaunce. And whanne God sawe her humilite, he gaue her the yonge Tobye to husbonde, and they had children and *moche worshipe togedre. And she that had chidde with her before and reproued her, hadde moche shame and euell ende. And the good woman had

*[Harl. MS., 1764, Fol. 33, col. 1.]

who was blind for a long time;

and for his patience God gave him again his sight.

Another example of Raguel's daughter Sara, who had seven husbands whom the devil took for their wickedness, and she bore the blame of it meekly,

for which God rewarded her by giving her Tobias for a husband.

[*Fol. 33, col. 2.]

worshippe and good in gret habundaunce; and therfor it is good ensaumple that none shulde reproche atte otheres blame nor harme, for the veniaunce, punissiones, and the iugementis of God be meruailous. And suche ofte putte gret blame in other, whiche as God punisshethe after with gret veniaunces.

God punishes those who blame others.

And yet y woll tell you an other ensaumple upon the vertu of pacience.

YE haue well herde as upon that, as tellithe the Bible, how God wolde, and sufferithe Iob, that was an holy man, to be tempted, and to fall from gret high worshippe and richesse into lowe astate, and thereto pouerte, as he that was as mighti as riche as a kinge; Furst, how he lost is .vij. sones and iij doughtres; after, all his bestailes and richesses, and all his faire duellinge places ybrent, so that there belefte hym no thinge saue only hym selff and his wiff. And in so moche that for his gret pouerte he had no loginge nor duellinge place but upon a donghill, wherewith he hadd also gret sikenesse, maladie, and lacke of sustenaunce. And but as his wiff, with the releef of that that pepill gaue vnto her, she susteyned his lyff in moche tribulacion and anguisshe of pouerte, wherethorugh that upon a tyme she waxe Inpaciens and wrathe, by temptacion of the fende[1], and saide vnto her husbonde, "Sire, deie here upon this donghill, and blame God of *this dissese, sen ye mow haue no beter." And the good man ansuered her in this manere paciently, "As it plesithe vnto God, so mote it be; for God yeuith all, and God may take all, and euer more ythanked be God, and blessed be his name." Nor neuer, for sorw nor annoy that God sende hym, he saide neuer other wise, but euer thanked God in gret pacience; for there was neuer dissese that he suffered that made hym inpacient, but atte all tymes he thanked God. And whanne almighti God had so assaied and proued hym, and his gret humilite and pacience, he redressed all, and gaue hym as moche honoure, worship, richesse, and prosperite, as he had before in all manere wise. And as

Job fell from great riches to poverty and sickness.

But when his wife urged him to blame God, he would not; saying God gave all, and might take all; and God rewarded his patience by restoring to him all he had lost.

[*Fol. 33b. col. 1.]

[1] "Of the fende" repeated in the MS.

this befell in the olde testament, right so it befell in the nwe testament; as ye shall finde in the legende of seint Eustace, that loste londes, goodes, wiff, and childe, wel nigh the space of xiij yere; and afterwarde God releuithe, and restored hym ayen his wiff, his children, and all hys goodes, in more prosperite [and] wordely worshippe thanne euer he had before that tyme. And therfor here is a good ensaumple that no creatoure shulde disese other, for no aduersitee that God sendithe, for there is no man wotithe the fortunes nor auentures cominge, or what shall befall, for that is in the knowinge and sufferaunce of God. And for ani tribulacion that may befall, euermore man is ybounde to thanke God, and to resseiue all in pacience, with faithefull hope in the mercy and grace of God, as ye may see the ensaumple here of Job and seint *Eustace, that suffered mani tribulaciones, pouertees, and aduersitees, and allway thei wost well in thare thought and beleue that it was in the might of God to releue and forto store hem vnto the double, whanne it liked hym of his grace. Lo, thus may ye see and know the gret merite and rewarde that longithe vnto these vertues, pacience, humilite, and good hope, and euermore atte all tymes Iob thanking and seruing God.

Saint Eustatius lost lands, wife, and child, but God afterwards gave him more than he had before;

* [Fol. 33b. col. 2.]

an example of the reward God gives to patience and humility.

[CHAPTER LXXXI.]

[Of King Herod and Herodias.]

Herodias was an evil woman, whom her brother-in-law Herod took from her husband;

ANother ensaumple y will tell you of an euell woman, Herodyas, whiche king Herode helde and withdrow from his brother, her husbonde, that was a symple man. But kinge Herode was diuerse, coueitous, and right malicious; and this was he that made slee the Innocens, weninge forto haue slaine the almighti kinge Ihesus[1]. For whan the sterre made demonstraunce of his birthe, wherof Herode hadde gret feere that such lynige shulde take awey from hym his Reaume; and therfor he made slee all the yong children Innocens. And also he was falce and traytour vnto his owne brother, in withholdynge and kepinge hys wyff from hym, ayenst God and the lawe. Whanne seint

[1] MS. "Ihc."

Iohan the baptist reproued of that foule synne, and[1] the falce woman Herodyas, for hate and despite that she had vnto seint Iohan, because he blamed her and preched ayenst her synne, she purchaced his dethe of Herodes. This was a diuerse and a false woman, and so [s]he hadde an euell ende, and her fals lorde Herode also, for he deide of gret veniaunce, that smale *wormes slow hym as he slow smale children, yong Innocens. And right so it plesed vnto God that he shulde deye vengeably, bi the leste quicke thing that might be, as bi smale wormes in his hondes, in all his membres and body, that ete hym, and made hym forto deye. Lo, thus y haue spoke unto you of diuerse women that were not good, as it is continued in the Bible, and forto be ensaumple vnto you and other, that ye may be ware do none euell; and so y shal now entrete and tell you of a good woman, the whiche holy scripture preisithe gretly. And therfor it is good to remembre and to recorde the condiciones of the good, in ensaumple to other bi thaire vertu; for the good dedes in vsaunce of hem that were good is a faire mirrour and gret ensaumples vnto women that be now, and also for hem that shull be hereafter: whereof the furst

and when St. John blamed them, she had him put to death.

*[Fol. 34, col. 1.] And Herod died by the least living thing, by small worms in his body.

Good deeds are as a mirror and example to those who come after.

[CHAPTER LXXXII.]

Ensaumple is of Sarra, whom the scripture hathe in gret Recommendacion.

SArra was wiff vnto Abraham, and she was bothe good and wise, and God kepte her from mani periles; for whanne king Pharao toke her bi strengthe, God sende hym mani sorues, sikenesses, and mischeues, vnto the tyme that he had deliuered and Restored her ayen vnto her husbonde. And so God kepte and saued her, thorugh his goodnesse and her holy praiers, as he hathe kepte and saued mani holy men and women from water, from dethe of suerd, and from many other turmentys, as it is conteyned in the legende of the *lyff of seintes. This Sarra suffered mani shames and mani sorues, and she was an hundred yere baraine of childe beringe; but for the ferme faithe and the

Sarah was the wife of Abraham,

whom God kept for her goodness,

*[Fol. 34, col. 2.] and when she was one hundred

[1] *Omit* "and."

years old, He gave her a child.

trouthe that she had alwey vnto her husbonde, and for her gret humilite, God gaue her grace to conceiue a faire childe, whiche was after an holy man, and that was Ysaac, of whom that come the .xij. linages whiche God gaue vnto hym for the bounte of his true moder.

[CHAPTER LXXXIII.]

Of Rebecca the wife of Isaac.]

Rebecca was a woman of great faith and humility,

ANother ensaumple y shal tell̃ you, of Rebecca, which̃ was a woman of gret goodnesse and passingly fairenesse, and full̃ of all̃ vertuous condicion. And this Rebecca praisithe gretly holy scripture, as to be faithefull̃ and humble; and she was wiff vnto Ysaac, moder vnto Iacob, as the scripture witnessith̃, and how she loued and honoured her husbonde aboue all̃ thingges. And she kepte her selff euer more curteys, and so humble and so plesaunt of ansuere vnto her husbonde, that as the dethe she dede to do hym plesaunce, or to make hym wrothe, so that, bi gret humilite that was in her, she semed beter to haue be the seruaunt or the chaumbrere of the hous thanne for to haue be the ladie or maistresse. And she was longe tyme barein, but God, that louithe truthe and holy mariage, and for the gret humilite of her, he sent her .ij. children, whiche were yborn̄ atte one tyme, and that one was Esaw and that other Iacob; whiche Iacob hadde .xij. sones that were the princes of .xij. lynages, wherof the *pistell̃ upon the feest of Alhalwynne makithe mencion. And this Rebecca loued best her sone Iacob, and she made hym bi her gret wysdom to haue the blessinge of his fader, bicause he coude best cheuisshe hym selff, and was of good puruiaunce, and in that she was like vnto the condicion of a lyonesse, that louithe the faon beste of her bringinge forthe, that canne leue by praye, and puruey for hym selff. For Iacob was of gret prudence, and Esaw loued huntyng for the venison, and to pley and to chace for the wylde beestis in the forest. So that the childe of one fader and of one moder be not of one condicion, but they loue and desire eche contrarie unto other.

and God, to reward her, gave her two children.

*[Fol. 345. col. 1.

She loved Jacob the better, and made him to obtain the blessing of his father;

for the children of the same parents are often different in mind.

I Shall tell you an ensaumple of a good man and of a good woman, that were longe tyme togedre, and thei might haue no children; and atte the laste God sent hem a childe of gret fairenesse. And before that thei hadde ani childe, they hadde promessed vnto God that thei wolde yeue her furst childe vnto the seruice of God and vnto holy chirche. And after that, thei had another childe, that was not so faire, and thanne thei chaunged her purpose, and wolde putte the childe that was not so faire vnto the seruice of the chirche, and thei wolde withholde the fairest to be thaire heyre. Whereof God was displesed, and toke awey from hem bothe her children; nor neuer afterwarde they hadde no mo children, wherof they had gret soru and displesaunce, but God *lete hem wete bi the prophete the cause and occasion therof. So that bi this it is good ensaumple how in what wise no creatoure shulde make no promesse vnto God, but suche as they wolde truli holde, for God may not be scorned nor deceiued, as he that wolde haue geue hym the foulest, and haue kepte the fairest for hym selff. For there shal neuer come no welthe vnto hem that do in such wise, as to avowe her children vnto God and holy chirche for to be religious, and after to withdrawe hem therfrom. Wherof y haue sayne these ensaumples bi mani that haue be withdrawe oute of abbeyes, for thaire londes and gret reuenus that haue befall vnto hem after the decese and dethe of thaire kynne and frendes; and all it causithe couetise, that hathe made hem for to leue thaire religiousete. They haue hadde afterwarde therfor euell ende and shamfull, as men or women that haue lyued in vnclene lyff ayenst the promesse and behest the whiche they had made vnto almighti God, bi the aduise of her frendes and thaire wilful consentinge.

A good man and woman had no children, but when in old age God sent them a son, they offered him to the Church; but when they had another son not so fair, they gave him to God instead, wherefore God was angry and took away both.

*[Fol. 345. col. 2.]

This is an example of what is often seen now, when many withdraw from abbeys when they become rich.

[CHAPTER LXXXIV.]

[Of Leah the wife of Jacob.]

I woll tell you the ensaumple of Alia the wiff of Iacob. The Bible praysithe her moche, and saithe that she loued her husbonde souerainly, and was of grete humblesse unto hym, with

The Bible praiseth Leah for her humility to her husband.

aⁿ the Reuerence that she coude, euermore atte aⁿ tymes. And whanne she hadde childed, she thanked God with gret lowlynesse and deuocion. And therfor God gaue her the xij princes, of the which there come xij lignes, the whiche were good and worthi men, and loued and *dredde God aboue aⁿ thinges. And thaire fader and moder praied for them euery day whiles thei were yonge, that God wolde puruey for them thorugh his higⁿ grace in suche wise as they might euermore continue in her true seruice; and therfor thei were holy folke, and they were worshipped before aⁿ other. So here is a good ensaumple that eueriche fader and moder is beholde to praie for her children in the wise as the said Iacob an[d] Alia praied vnto God. For y lete you wete that neuer, for defauute nor Riotte that her children trespased not unto them, they cursed hem not atte no tyme, but blamed hem with correccion as belongithe vnto fader and moder to do vnto thaire childe; for an hundred tyme were it beter to bete the childe thanne for to curse hym at ani tyme, for of cursinge befallith mani diuerse perilles, wherof y shaⁿ teⁿ you an ensaumple of a woman that was frowarde and angri of lyght to-displesaunce, and she had an husbonde of the same condicion. And so they had a sone that hadde do a defauute ayenst hem bothe, wherfor that thei cursed hym, and the childe that was yonge and of liteⁿ cunnynge wratthed atte hem cursyng, and ansuered his fader and moder Inpaciently and folyly, wherof the fader and moder were bothe yrous so feⁿ and displesed, bothe atte ones thai betoke hym and gaue hym vnto the deueⁿ of heⁿ, and aⁿ sodenly the foule anemy cesed the childe by the armes and lefte hym up from the erthe. And ouer aⁿ where as the deueⁿ had touched the childe, the fere *fastened upon hym in suche wise that the childe loste his membres, and was euermore afterwarde disfigured. And therfor it is gret periⁿ for fader and moder to curse her children, ne forto destenie hem vnto any wicked thinge, or forto yeue hem vnto the foule fende, that is Enemye and aduersarie to aⁿ mankynde. And therfor take here a good ensaumple, and bethenke, in what wise ye be, ye owe to praie for youre childe unto God, as Iacob and Alia

And God gave her twelve sons;

*[Fol. 35, col. 1.]

a good example that all parents should pray for their children,

and not curse them, as a man and woman once did their son,

when the devil seized the child by the arms,

*[Fol. 35 col. 2.]

and burnt him.

praied that God wolde yeue his children lynee and generacion and multiplicacion and enhaunsinge vnto his glorie and worshipe; and do not as the man and woman folyly for thaire wrathe to curse thaire sone, & to yeue hym vnto the deueℓℓ of heℓℓ, wherof the childe was euer after in periℓℓ aℓℓ hys lyff.

[CHAPTER LXXXV.]

Of Rachel the second wife of Jacob.]

ANother ensaumple y shaℓℓ teℓℓ you of Racel, the second wiff of Iacob, that was moder vnto Ioseph, that solde his bretherin in Egipte. Of her spekithe the holy scripture, how truly that she loued her husbonde, and of the gret obeysaunce that she was vnto hym. So she was moder vnto the said Ioseph, of whom she deyed in gesyne. And hit is saide that it was because of the pride and ioye that she hadde of her childe, and thanked not God deuoutly of her childinge, as Alya the furst wiff hadde ydo. And therfor here is a good ensaumple vnto women in what wise thei owe to worship, to thanke, and to praise God of his yefte of grace that sendithe hem good auenture of her childinge and in her guyses. *As a noble lady that was quene of Hungri, that atte the tyme whanne she shulde trauaile of childe, she sent vnto the collages vnto the holy peple to praie for her and her childe, and after the childes birthe the childe thanking and preisinge vnto almighti God of his priuilege that had youen[1] grace, helthe, and prosperite, unto her and her childe. And, atte the day of her Reueℓℓ and purificacion, that she shulde be cherisshed, she lete it be do simply withoute gret noye, but sent for pore pepiℓℓ, and gaue hem gode to worship God and to praie for her childe. And this good ladi offered her owne childe atte the auuter before God, besechinge hym with gret humilite and deuocion that wolde multeplie her childe in his grace and loue of the pepiℓℓ; and in this wise, thorugh the good praiers of the moder, al her children were enhaunced vnto gret worshippe and grace before God and the worlde; and thus, bi uertu and humilite of this noble lady, aℓℓ her children

Rachel was the mother of Joseph,

and she died in child-bearing because she thanked not God.

[* Fol. 35b. col. 1.]

A queen of Hungary, when she had children, had holy people to pray for her and the child.

And they all came to great nobility.

[1] MS. "youre."

come vnto gret noblesse. Wherby ye may see how God is plesed with deuoute praiers and of humble creatoures, for, of trouthe,

The Son of God came to the Virgin Mary,

the sone of the fader of heuene descended from aboue into the glorious uirgine Marie as moche for her humilite as for the chastite; for, all-be-it that she was pure, chaste, and clene, with-

as a reward for her meekness and chastity.

oute ani synne, so was she the most meke and humble of all creatoures, as it shewithe whan she conceyued oure Saueoure *Ihesus*[1] by the annunciacion angelyk, where as she said her selff

*[Fol. 35b. col. 2.]

"Teche, lo, me, the *humble chaumbrere of God! his will and plesaunce be fulfelled in me."

[CHAPTER LXXXVI.]
[Of the queen of Cyprus.]

In their old age the king and queen of Cyprus had a son;

And also ye shull understonde, bi another ensaumple whiche y shall tell you of the quene of Cipre, she might haue no childe, and she was of gret age; how be, atte the laste, thorugh good praiers of her and of her husbonde, God sende hem a faire sone, wherof there was made gret ioye thorugh all the reaume. And of the gret ioye that thei had, they made crie festis and iustis. And thei sent for all the gret lordes and ladies that might come to the feste, where there was gret nobeltee and plente of Richesses, so that all was fulfelled with ioye and melodie of mynstrell. And

and they made a great feast, at which the child was smothered;

the fest was fulfelled and acomplet in eueri wise, as longed vnto the hyenesse of the birthe of the kingges childe. But how it befell that for the excessiue vayne glorie of the birthe that was made of the childe, & not thankinge God duly, deuoutly, and humbly, as the king and the quene shulde haue do in yelding prasing vnto almighti God, it happed that, whanne thei were atte dyner in her most ioye, the childe deyde, bicause it was saide the childe was ouercharged with couerture. And whanne this was opened, know, and tolde thorugh the kingges court, al they that were before in gret ioye and gladnesse, al sodenly it was turned into sorw and heuynesse, and so thei departed. And, therfor, here is an ensaumple how there aught not to be no suche fayne glories atte festis for the birthe of *the childe, but prasinge and thanky*ng* vnto God, praieng hym deuoutly to perfourme his

an example of the folly of such vain glory and feasting.

*[Fol. 36, col. 1.]

[1] MS. "ihc."

creatoure by his grace vnto good lyff and good ende; for God yeuithe and sendithe where hym plesithe, bi praiere and good levinge, and he withdrawithe his grace, and shortithe the lyff of men and women and childe, bycause of synne.

[CHAPTER LXXXVII.]

[Of the daughter of Pharaoh.]

Moses was saved and kept by the princess of Egypt:

I Shall tell you an ensaumple upon a good dede of charitee of a kingges doughter, that norisshed Moyses, so as y shall saie you after the Iues, that were the pepill of God, thei were in seruage as prisoners in Egipte, where Pharo was kinge. And bycause that he sawe the pepill of Iues multeply gretly, the said king Pharoo had gret displesaunce therof, and comaunded to slee all the children excepte one. And whan the moder of Moyses saw that her childe must be deliuered vnto the dethe, she putte her childe in a vessel within a Ryuer, and lete hym dryue foorthe with the streme, and went bi auenture where it plesed vnto God, as she that had gret pitee and sorw, and hadde leuer to putte her childe in the hande of God thanne to see hym be slayne before her. And so it plesed vnto God, the vessell aryued before the chaumbre of the doughter of king Pharoo, within a lytell yle, where as the kyngges doughter and other ladies were in her disport and playeng, and sawe the vessell aryue fast bi hem; and the kingges doughter with her women, thei went into[1] the vessell, where thei fonde a yonge childe of gret fairenesse. Wherof the kingges *doughter had bothe pitee and ioye, and bare the childe with her, and made hym to be norisshed in her garderobe, and called hym in bourde her sone; of the whiche childe there come moche welthe afterwardes. For God ches and ordeyned hym to be maister and gouernour of his peple, and shewid hym mani of his secres, and toke hym the yeerde wherewith he departed the see, and wherewith also he made the water to come oute of the stone. And also he toke hym the tables of the lawe, and shewed hym mani mo secrete thingges, for the loue that God had unto hym. But for the nori-

for his mother put him in a vessel on a river,

where the princess found him;

* (Fol. 36, col. 2.)

and afterwards God ordained him to be leader of His people.

[1] *The French has* "dedens."

ture and seruice that this lady had ydo vnto Moyses, she was right

God forgetteth not to reward charity to orphans.

well rewarded, for God forgetithe not the seruice that is do by waye of charitee and in reuerence vnto hym, as for to norisshe orphelyns and for to endoctrine hem in vertu and science.

The child of a good woman fell into a deep pit in the river.

THer was a goodly lady that hadde but a yonge childe vnto her sone, that wente forto bathe hym, and happed to plonge and to fall in a depe pitte withinne the Ryuer, where as he was .viij. dayes. And the moder that had loste the childe was charitable, and, in the reuerence of God and of seint Elizabeth, had norisshed before mani pore children that were faderles and moderles. So it befell that the .viij. night the moder dremed that her sone was in a depe pitte full of water,

where Saint Elizabeth kept him alive for eight days, [*Fol. 36b, col. 1.]

and how seint Elizabeth kepte hym, and spekinge vnto her in this wise, "That forasmoche as ye haue be pitous, and norisshed pore orphelyns, God will not *that youre childe deye nor perisshe; wherfor drawe hym oute of the pitte where as he is." And hereupon the moder arose; and as she had dremed, she

until his mother found him;

went, and had her childe hole and quicke oute of the depe pitte withinne the Reuer; and the childe saide unto his moder, "A faire lady hath kepte me from dethe, bicause that ye haue be pitous unto pore children, and norisshed the orphelyns for the loue of God and of that ladi that wolde not suffre me to deye,

another example that charity is always rewarded.

but she hathe saued me." Lo, herein is a faire ensaumple how it is profitable to norisshe, with good will, pore orphelyns and yonge children, and to putte hem to lerning of a science; for it is a charitable dede that plesithe moche God. And also by this how it is sheued us in ensaumple bi the hynde, that, whanne the moder of other bestis be slaine, yet will she gladly, of her gentill nature, norisshe the yonge ther as she comithe, and kindithe hem till they may susteine hem selff.

[CHAPTER LXXXVIII.]

[Of Rahab of Jericho.]

In Jericho there was a woman called Rahab.

ANother ensaumple y shall tell you upon this same nature, how it befell in the towne of Ierico, there was a woman

that was called Raab, and she was blamed amonge the pepiſſ, but she was charitable. So it befell that certaine holy men were come into the towne forto teche and preche the pepiſſ, and they fonde the said pepiſſ peruerse, full of malice and cruelnesse, in so moche that they were chased ouer all, that of necessite they went and hidde hem withinne the hous of Raab, under gret trusses of flexe and hempe, so * that they of the towne coude not fynde hem, for no serche that thei made. And afterwarde, in the derke night, she aualed hem by a corde from aboue of the toune walles, in suche wise as they were ascaped and were saued, so that God quiteth her, and rewarded her gretly, for that cause; for the toune was afterwarde take by thayre enemys, bothe men and women, and pershed, sauf Araab and her meny, whom God kepte and saued, for by cause that she had saued and deliuered his seruauntis from thaire enemys. And therfor, as God saithe in the Gospell, that the good and the seruice whiche is do vnto his ministrees, in his name and for his loue, that he wolde yelde it ayenne an hundred double vnto hem that haue it; wherefor suche good dedes, it is noble thinge to be do, and to vse, whanne they shall be yolde ayenne an hundred folde more.

Some preachers were cruelly treated, and Rahab hid them,

* [Fol. 36b. col. 2.]

and lowered them from the town walls by a cord.

For this act God preserved her and her family from danger.

THerof y wol that ye wote the ensaumple of seint Anastace, that was putte in preson, but God made her to be delyuered, and lete her wete that it was for because that she susteined and releued pore prisoners with her owne good; for assone as she wost where there was any pore prisonere that was yprisoned for ani necessite of wronge, of enmyte, or be any deseite, she wolde goo releue hem, and yeue hem of her goodes, and helpe hem vnto her deliuerance; and for that cause God guerdoned and quitte her therfor an hundred double. And also the good lorde Ihesu Crist saithe in the Gospell, that, atte the day of Iugement, he wolle * haue mercy upon hem that visite and haue pitee upon poure prisoners, sike folke, and poure women that lye in Iesyne; for, atte the dredfull day, he woll axe acomptes, where as there shall none sterte to yelde ansuere, wherof y doute that mani shall be reprised and vndertake, in defauute of good ansuere. And therfor, faire doughtres, thinke

God delivered St. Anastatia from prison, because she had been merciful to other prisoners.

Christ promises

* [Fol. 37, col. 1.]

mercy to the merciful.

Queen Aragon of France visited and relieved poor prisoners, orphans, and sick people,

therupon, and take ensaumple of seint Aragon that was quene of Fraunce, that uisited the poure prisoners, and norisshed orpheliens, and releued the sike folkes. And whanne she might not entende hereto, for doute of disobeisaunce vnto the kinge her lorde, priuely she forsoke her lorde, and refused all worldely ioye, and come into Peytiers, into an abbey of ladyes, and putte her selff in habite amonges hem to serue God atte her leyser and plesaunce. And sen hedirto God hathe sheued gret miracles for her; and how there was a tree in the middes of her cloystre, that gaue vmbre and shadow of longe tyme, and was woxe olde and drye; but God, atte the praier of this holy lady, renued the tree in suche wyse as it hadde a nwe barke all fresshe and grene, and nwe braunches full of grene leues, semyng vnto all creatoures that it was a thing ayenst the course of nature, but only by the might of God, to whom no thing is inpossible. And so he hathe wrought for this good lady mani other greet miracles. And therfor, here is vnto you good ensaumple to be charitable, and to use the werkes of charite, as ye haue herde before of two ladyes and of the good Raab, how in what wise almighti God rewarded hem in the ende for * thaire good seruice.

and God shewed miracles to her;

an example to others to use charity as these ladies did.

* [Fol. 87, col. 2.]

CHAPTER LXXXIX.

[Of Temperance in eating and drinking.]

The parents of Samson were good people, but had no child;

I wol tell you another ensaumple, of the fader and moder of Sampson the fort, whiche were holy folkes, and trew in her mariage, but they might haue no childe, how it be that they made mani cryengges upon God, with praiers of high deuocion. And it fell on a day that the good woman went vnto the chirche, atte that tyme called the temple; and so as she made her praiers wepinge, and full of lamentacion, God of his goodnesse hadde pite on her, and lete her wete bi an aungel that she shulde haue a childe, the whiche shulde be the strengest man that euer was, and he shulde enhaunce

but God told the mother by an angel that she should have a son.

the lawes of God bi his strengthe. And whanne this good woman had vnderstonde by the aungell in what wise she shulde haue a childe, she went forthe in haste to her husbonde, and tolde hym how God of his goodnesse hathe purueyed for her, and that she shulde bere a sone, wherupon her husbonde putte hym in prayer, beseching vnto God that it plesed hym to shewe hym by his aungell as he hadde shewede vnto his wiff. And thanne God sent vnto hem bothe his aungel, speking vnto hem in this wise, "God comaundithe you bothe to suffre and to do abstinence, and that ye kepe and gouerne youre childe from excesse of drinkinge, and from delicasies of diuerse metes;" for the aungell saide vnto hem, "excesse and gromandise in etyng and drinkinge werithe ayenst the body and the soule." And whanne the aungell had said in this wise, he departed from hem, and they fulfelled the *comaundement of God bi the aungell, and fasted, and dede gret abstinence, & afterwarde thei hadde this childe, that mightly maintened Goddes lawe ayenst the payent[s], and made mani gret occysiones and dedly batailes upon hem, as God gaue hym strengthe and halpe hym therto, for with his owne hondes he discomfited .iij. M^l persones. And therfor, bi this, here is a good ensaumple to do abstinence, and for to faste; for who so will deuoutly require and beseche God, it mot be by ofte confession, with gret repentaunce of misleuyng, and bi fastinge and abstinences, by the whiche we may wynne of almighti God all that we praie for. And as the aungell saide vnto the fader & moder of Sampson the fort, that thei shulde kepe thaire childe from ouer moche etynge, but atte the houres resonable, and that more ouer in special ouer moche drinkinge; wherfor that whanne the holy aungel, that knowithe so moche bi the vertu of God, and defended these ij vices, thanne it is gode ensaumple to all men and women how thei shulde eschew and be ware of these and of all other vices. For by this ij vices we entre into the .vij. dedely synnes, as ye shal finde it more pleinly in the boke of youre bretheren, where it spekithe how ther was an heimite that fell into that synne of glotenie,

And she told her husband,

to whom also God sent by his angel that he should bring up the child in temperance.

*[Fol. 37b. col. 1.]

And the son became a strong man, and did battle with the pagans;

An example of the good of avoiding the two vices of over-eating and drinking.

Gluttony is often the beginning of all other sins.

by the whiche afterwardez he fell into all the .vij. dedly synnez, for he chesithe the synne of glotonie, wenynge that it had be the leste of all the synnes, wherof y shal tell you how Salamon saithe in a boke that he makithe of an ensaumple.

[Fol. 37b col. 2.] Wine weakens the senses, spoils the features,

FUrst, that wyne troubelith, makithe rede eyen, and feble to the sight, and impetrithe the Eres herkeninge, and stoppithe the nostrelles; and it makithe the uisage falce fleumed rede, and full of white whelkes, and makith the

and makes the hands tremble.

hondes to tremble and to quake, and waschith the good blode, and febelithe the synnues and the vaynes; it chaungithe the body, and it hastith the dethe, and troubelithe the witte and memorie, wherupon, as saithe Salamon, that there may be no good woman nor trewe of her body and she be drunken, for, of all the [un]goodly condiciones that may be in a woman, dronkynnesse is the worste; for whan she is drunke, she is

Wherefore, beware of the sin of gluttony,

disposed to all manere vnclennesse and vices. Wherfor, faire doughtres, be ware of that foule synne and vice of dronkinnesse, and of other delicious of ouer moche etinge; for onis vpon the day to ete and drinke, it is angelik; and .ij. tymes it is the lyff of man and woman; and for to ete ofte tymes after the flesshely appetite, it is the holy lyff[1] of a beste. And all

for as you use yourself in youth so you will want to do in age.

comithe but of vsaunce and custume; for right as ye custume youre selff in youre youthe in etinge and drinkinge, and in all youre other disposicion, right so ye shall desire euer more for to continue in youre age. And therfor it behouithe and it is right necessarie, faire doughters, that ye putte remedie euermore contrarie to the flesshely appetite, that vertu and worship gouerne you euer more; as ye may see bi this

*[Fol. 38, col. 1.]

ensaumple of the good aungel that taught and enfor*med the fader and moder of Sampson the fort.[2] But this aungel

Another angel told Zachariah that he shou'd have a son,

spake not in like wise as the aungell that warned Zacharie, how that his wiff shulde bere a childe and shulde be called Iohn, the whiche shulde neue[r] drinke wyne nor ale. But this

[1] ? *for* holy (*wholly*) the lyff. *Fr.* "vie de beste," p. 176, ed. 1854.
[2] *Fr.* "Sampson fortin."

childe Sampson was ordeined and enstabelisshed by the might of God, and bi the swerde, to kepe the faithe ayenst the payens and Ennemys of God. And seint Iohn was committed and ordeined bi God to preche the faithe, and forto be mirrour and ensaumple of chastite, of fastinge, and abstinence, and forto were the hayre, in shewing vnto us oure saluacion and lyff euerlastinge; how be it that y passe ouer in this matere, and y shal tell you an other ensaumple.

who was to preach the faith and life everlasting.

CHAPTER XC.

[How children ought to be sent to school.]

I Shall tell you an other ensaumple of a good woman and a lady, that hadde a doughter ynamed Delbora, which doughter she putte vnto scole; and by vertu and grace of the holy goste, this maide Delbora, so full of pacience and of sapience, she loued holi scripture, & she was of holy lyff, and knewe the secretis of God, and spake of thinges that were to come, in so moche that, for so gret wisdom that was in her, as the pepill was counsailed bi her, & in especiall of thingges that were to comen touchinge vnto the Reaume. And she had an husbonde that was dispiteous and cruell, but she, [by] her gret witte and good gouernaunce, she coude byhaue her selff so well vnto hym that euer more she plesed hym, and brought hym oute of hys frensye, and made hym paisible *vnto her and vnto all other peple. And bi this good ensaumple that yong women, maydenes, shulde be putte vnto scole to lerne vertuous thinges of the scripture, wherethorugh thei may the beter see and knowe thaire sauuement, and to duell and for to eschewe al that is euel in manere, as dede the good lady Delbora. And in the same wise seint Katerine, that, by her witte and clergy, with the grace of the holy gost, she surmounted and ouercome the grettest philosophers in Grece, and by her clergie and stedfast faithe she wanne the victory of martirdom. And her body was borne xij Iurneys longe upon the mount Synay bi the aungeles of heuen, where as

Deborah, when a girl, went to school,

and became a prophetess,

and by her wit pleased her cruel husband;

*[Fol. 38, col. 2.]

an example how young women should be put to school.

Also Saint Katherine overcame the great philosophers,

and her body was carried by angels after martyrdom.

Also a child of nine years, who had been four years at school, disputed with pagans,

her blessed bodi yeldithe oyle vnto this daye. And yet y shall̃ tell̃ you an ensaumple of a childe of ix yere, the whiche had be iiij yere atte the scole; and bi the grace of God he disputed the faithe ayenst the payens, and ouercome hem all̃ in errour; so that there was sum of the payens that, whanne they aspied hym, thei toke hym and manaced hym to stone hym vnto deth̃, or ellys forto do hym to deye by sum other cruel turment; but, for no thinge that they coude do, they might not make the childe forsake his faithe; and atte the laste they axed the childe where was his God that he leuid Inne. And he ansuered hem, "My God is in heuene, and euermore stedfastly withinne my soule, and within myn herte;" and hereupon the payens slough̃ the childe, and for dispite drowe oute his herte, forto see yef hys God were therin. And whanne *they had opened his hert, they sawe that there flawe oute of it a white doue. And bi that miracle, mani of hem were conuerted vnto the faith̃, and beleued in God. And therfor this is a good ensaumple to putte yonge children vnto the scole, and to make hem bokys of wisdom and of science, and bokes of vertu and profitable ensaumples, whereby they may see the sauement of the soule and of the body by the ensaumples of good leuinge of the holy faderes before us, and not forto studie in the bokis that speke of loue fables, and of other wordely vanitees. For it is beter and more noble thinge to here speke of good ensaumples, and of vertuous leuinge of seintes, whiche profitethe to oure sowles and body, thanne forto studie or to rede of fayned stories and fables, suche as may not cause encrese of science, and is inprofitable vnto the soule. How be it there be suche men that haue opynion that thei wolde not þat her wyues nor her doughtres shulde knowe no thinge of the scripture: as touchinge vnto the holy scripture, it is no force though women medill̃ not nor knowe but litell̃ therof but forto rede; euerì woman it is the beter that canne rede and haue knowinge of the lawe of God, and forto haue be lerned to haue vertu and science to withstonde the perilles of the sowle, and forto

who afterwards killed him,

*[Fol. 38b. col. 1.] when a white dove flew out of his heart.

It is better to read examples of holy living than feigned stories and fables.

use and excerse the werkys of thaire sauement, for that is thinge aproued and necessarie to all women.

CHAPTER XCI.

[Of love to stepchildren.]

AN other ensaumple y shal tell you, of a good lady named Ruth, of whom des*cended the kinge Dauid. Holy scripture praisithe moche the same lady, for she louithe God truly, and she honoured hym. And she honoured and obeyed vnto her husbonde, as a good woman, atte all tymes; and for the loue of her husbonde she honoured and loued all his frendes, and bare hem more fauour and priuete thanne vnto her owne frendes; wherupon it befell that after, whanne her husbonde was dede, his sones that were of another wyff, they wolde haue lefte her no thinge, nor londes, heritage, nor meuble; and she was of a straunge contre, and fer from her frendes. And the woman fell into a gret heuinesse bi the occasion hereof; but the frendes of her husbonde, that loued her for the gret goodnesse and chersinge that thei had founde in her the tyme before in her husbondes [lyff][1], they withstode ayenst the sones of her husbonde. And thei were with her in her helpinge, in so moche that she had al that she aught to haue by right and of custume. And in this wise the good woman saued and wanne her owne, for the frenshipe and good campani that she had ydo vnto the kyn of her husbonde, and vnto his frendes, whiles he was leuinge. And therfor here is a good ensaumple how euery good woman owithe to worshippe and to loue kyn and frendes of her husbonde; for ay the more semblaunt of loue that she shewithe vnto hem, the more welthe she shal haue amonges hem. So as it befell vnto the good lady right that, forto loue and worshippe the kyn and frendes of her husbonde, she * recouered her iuste partie of the heritage and the goodes of her husbonde, in the manere as ye haue herde.

Of Ruth, an ancestress of King David, who honoured her husband and all his friends;

* [Fol. 38b. col. 2.]

and the friends helped her after her husband's death;

a good example to love the friends of your husbands.

* [Fol. 39, col. 1.]

[1] "Mais les amis de son feu seigneur, qui l'amoient pour la grant doulceur et la priveté et le grant semblant d'amour et service qu'elle avoit toujours porté," p. 179, ed. 1854.

CHAPTER XCII.

[Of women who honour their husbands.]

Abigail had a husband,

NO[w] y wol tell̃ you another ensaumple of a good lady þat owithe gretly forto be praysid, and she was ynamed Abygal, & she had an husbonde that was of meruailous conuersacion vnto her, and unto his neigheboures, and cuell̃ spekinge of hem. So it befell̃ he had do a forfeit vnto the kinge Dauid, wherfor that the kinge wolde destroie hym and putte hym to dethe; but the good woman his wiff, that was wise, she went vnto the kinge, and clothed her selff in louly wise, and with the faire speche that she made, she made pees betwene the kinge and her husbonde, so that she kepte hym atte that tyme, and at mani other tymes, in gret and diuerse daungeres and periles, that he had deserued bi his folyes and hys wicked speche. And atte all̃ tymes this good ladi amended his defauutes by her prudence and goodnesse, wherfor that she owithe to be gretly preised, And also for as moche as she suffered paciently the payne and sorw that he made her forto endure. And therfor here is a good ensaumple vnto euery good woman how she is beholde to suffre her husbonde; and þat she owithe to supporte hym ouer all̃ and to saue and kepe hym, how be it that he be fole or diuerse, synne God hathe knette hym togedre by bonde of mariage; for, in as moche as she hathe gretly to suffre, and she deport her selff humbly, and gouerne her goodly vnto her husbonde, and ayenst * his folye, so moche the more she shall̃ be beloued of God, and worshipped in the worlde; as y will̃ shewe by an ensaumple of a good lady and wife[1] vnto a Senatour of Rome. This Senatour was Ieloys of his wiff, and withoute cause, and he was diuerse, angry, and dispitous vnto her. So it befell̃ that he had waged batail̃e ayenst another knight, but he was a cowarde, and failed the day of his batail̃e, and his champion that shulde haue fought for hym was syke, so that for the day he coude fynde no man that wolde fight for hym. And in this wise he stode upon the point to be disworshipped;

whom the king would put to death;

but she made peace between them;

an example to save and keep your husbands.

* [Fol. 89, col. 2.]

A good lady, wife of a Roman senator,

fought a battle for her husband, who was a coward,

[1] MS. "wise."

but the good lady hys wiff considered the gret shame that shulde haue befall unto her lorde; she went her into a chambre, and made her to be armed, and mounted vpon a good cursere, and rode into the felde, and hadde her uisage deffait in suche wise that she was vnknowe vnto eueri creatoure. And for as moch as God sawe the bounte and trouthe of her, and that she dede it in the saluacion and the worship of her lord and husbonde, and for the loue that she had vnto hym, God sent the victorie and the honoure be vnto her husbonde bi her handes, for she conquered his enemy. And whanne the batail was ydo, the emperesse wold' se who was the champion for the senatour, and she was brought forthe and dysarmed before the Emperesse, and the Emperesse knewe her well the wyff of the Senatour; and from that day forwarde she & all the ladies of Rome worshipped *and helde her in Reuerence moch more thanne euer thei hadde ydo before. And she was meruailously worshipped and beloued, as well for that she hadde bore her stille simpely and debonairly atte all tymes vnto her husbonde, notwithstonding the displesaunce that he hadde ydo vnto her in worde and dede, for this Ielosye, and withoute cause. And therfor this is a good ensaumple how euery woman shulde lowly suffre of her husbonde; for she that most sufferithe, and makithe no countenaunce of her di[s]ese, she is worthi to be highly preised, as Salamon saithe, where he spekithe of women, in praisinge some[1] and in dispraisinge of other.

and God gave her the victory.

and thus she had great honour in Rome;

[* Fol. 39b. col. 1.]

a good ensample to be humble to husbands.

CHAPTER XCIII.

[Of one of King David's wives.]

ANother ensaumple y will tell you, of one of the wyves of kinge Dauid, how she appeised the wrathe of her lorde. Ye haue herde how that Amon Rauisshed and defouled his owne suster of her maydenhode, and how that Absolon her brother venged that same foule dede, and slow Amon; wherfor that Absolon fledde oute of the contre, for that the kyng his fader wolde haue slayne hym; but that good lady made

one of the wives of King David,

when he would have slain Absalom, made peace for him.

[1] MS. "sore."

his pays vnto the kinge; for she shewed so mani good resounes vnto the kinge her husbonde, that he forgaue Absolon all his wrathe. And she was not his owne moder, but wiff vnto his fader, but she kept and helde in loue her lorde and his children, as a good lady, and as ought to do eueri good woman. For a woman may not wel shewe gretter loue vnto her husbonde, thanne forto loue his *children of another wyff, in that she conquerithe double worshippe to susteine hem as moche as her owne; for atte the laste ende she shall finde thereby good and worshipe, as it befell vnto this same ladi, for, whan the kinge was dede, there were such as wolde haue do her wronge, but the kingges sone wolde not suffre it, and saide opinly before the pepill, "Allthough she were not his owne moder, she shewed hym gret loue and kindenesse, and bare hym worshippe, and vnto all the kinges children that were comen of her body; wherfor she shal not lese her right." And therfor, bi this is a good ensaumple how that eueri woman shulde loue and worship her husbonde, and all tho that be come of hym, as the children that he hathe hadde bi his other wiffes, and suche as be of his nexst kinrede, for gladly there is none welded but hit deserued atte sum tyme, as ye haue herde how it befell vnto this goodly lady.

*[Fol. 39b. col. 2.]

And Absalom[1] protected her after the king's death;

an example to love the sons of your husbands by other wives.

CHAPTER XCIV.

[Of the evil of flatterers.]

The queen of Sheba came from the East to see King Solomon,

NOw y woll tell you another ensaumple of the quene [of] Saba; and she was a wise lady and a good woman, and she came from the parties orientys vnto Ierusalem to be counsailed bi the wise Salamon, and she lost nother pas nor her trauaile. Wherfor, bi this good ensaumple that euery good body owithe to chese a good man and a prudent to be counsailed by, and forto holde the pepill in loue and concorde. For where as there be Riottis and debatys and striff, the wisdom of gode counsaile of a prudent man withdraw*ithe and amoderithe suche thinges, and sette

and to have his counsel.

*[Fol. 40, col. 1.]

[1] But Absalom, killed by Joab, died before David. *See* 2 Sam. xviii. 14, 15.—*Clarendon Press, Reader's Proof.*

hem in pees, and bringithe hem vnto good ende; and who so werkith̄ by good counsaile, leuithe in prosperite and shall̄ ende worshipfully; as it befell̄ vnto this noble lady, the quene of Saba, that come from fer contre to seke counsaile of the wise Salamon̄, kinge of Ierusalem.

And yet y wolde that ye knewe an ensaumple of an Emperour in Rome. This saide emperoure on a tyme befel sike, and shulde deye; but all̄ his lordes and the senatoures, forto plese the emperour, they saide vnto hym that he shulde be all̄ hole in hasti tyme after that he had slepte and swette; but he had no frende aboute hym that counsailed hym for the helthe of his soule. So he had a chamberleyn with hym that he had norisshed from his childehode, and had serued the emperoure truly euermore. This chamberleyn sawe wel that his lorde might not ascape that dethe, and that all̄ the lordes counsailed hym vnto his plesaunce. The chaumberleyn come vnto his lorde, & axsed hym, "Sir! how fele ye youre self, and in youre hert?" And the emperour saide vnto hym, "Y fele my selff right feble and sike." And thanne his chamberlein beganne to saie vnto hym in right discrete and goodly wise, "Syre! God hathe yeue you in this worlde gret honoures, Richesses, and alle worldly welthe and ioye; wherfor, thanke God therfor, and haue youre mynde vpon hym for his goodnesse; and of the worldely goodes that he hathe sent you, departe hem amonges * the poure pepill̄, and to suche as haue nede therto, and dispose youre self in suche wise as there be founde no reproche in you before God." And the emperoure herkened wel vnto that he counsailed hym, and saide vnto hym in this wise, "Beter is the frende that prikithe, thanne the flatour that oynteth̄." And this he saide bicause of the lordes spake no thinge vnto hym but for the helthe of his body, for to plese hym, and to flater hym; and his chamberleyn spake vnto hym sharpely and truly, for the helthe of his soule and for his saluacion. For who so louithe the body, shulde loue the soule; for who so louithe his frende, he shulde not flater hym, nor eschewe to counsaile hym truly in all̄ that longithe vnto his

An Emperor of Rome was ill, and about to die, but his courtiers said he would get well again;

but a chamberlain

told him the truth.

* [Fol. 40, col. 2.]

"Better is the friend who pricketh than the flatterer who anointeth."

True friends will speak the truth,

worshippe and profite, and euermore to tell hym his sothes & trouthe withoute flaterie, or ellys he is not his good frende; and not forto plaie with placebo, as the lordes dede with the emperoure, notwithestondinge thei wost wel he was in that point that he might not escape the dethe, and wolde not counsaile hym the profit of his soule, as dede his trewe poure servaunt, the chaumberlein, vnto his lorde that putte hym in the way of his sauement. And so the emperoure trowed his counsaile, and departed his goodes, and gaue it largely for the loue of God.

as did this chamberlain.

CHAPTER XCV.

[Of the prophet Elisha.]

A good woman had a simple husband;

I Shall tell you another ensaumple of a right good woman that hadde a symple man vnto her husbonde; and thei were good folke, and loued well togedre, and the woman was ryght * charitable, and loued the seruauntes of God. And so there was an holy profyt in the contrei fast by Ierusalem that hight Elezeus, and this good [wo]man[1] had gret deuocion vnto this holy man, and required and praied hym forto come to herburgh and loged in her hous; and her husbonde and she made a chaumbre solitarie for this holy man, where as he might vse his deuociones and serue God. But this woman might haue no child nor lygne bi her husbonde. This holy profit auised it, and praied for hem bothe vnto God, in suche wise that atte the laste she conseiued and had a faire childe, whiche leued vnto the age of xv yere, and thanne the childe deyed in the same chaumbre where as the holy man was herborued and loged before. And this good woman went and sought ouer all in the contre, til she had founde ayen this holy profete, and bi her prayer brought hym ayen vnto her hous, and into the chaumbre, where she sheued hym her childe that was dede, and saide in this wise, "A! holy man, lo here the childe that God gaue me thorugh thi deuoute praiere, whiche was all my ioye and sustenaunce; y beseche the that

* [Fol. 40b. col. 1.]

and the prophet Elisha came to live in their house,

and prayed for them that they might have a child;

and, afterwards, when the child died,

[1] *Fr.* "Celle bonne dame," p. 185, ed. 1854.

thou wylt praie God to sende me my childe ayen, or ellys that he will take me vnto hym also, for y wolde [not] leue after the dethe of my childe." And this holy profit Eliseus had pitee and compassion vpon this holy woman, and praied deuoutly vnto God, wherethorugh the childe had his lyff ayen, and leued longe after that, and was *an holy man. Wherfor, my good doughters, ye may vnderstonde bi this, how it is good and profitable to be aqueinted with holy men of good lyff and of good conuersacion, as had this gode woman that had a childe bi the praier of the holy prophete. And after the childe was dede, ayen bi the praier of the said holy man the child resuscited, and releued ayen from dethe to lyff; and for certaine, God is this day as mighti and as debonayre as he was euer here before vnto hem that deserue it. Wherfor putte youre diligence with humble and devoute hert to serue God, and holde the companie of good folke, of good leuing and of charitable werkes, and truste hem that counsaile you to vertu and worship; for all goodnesse comithe therby, as it befell vnto this good woman, as ye haue herde before.

he prayed to God for his life to be restored;

*[Fol. 40 col. 2.

an example how good it is to know men of holy life,

who will give you good counsel.

CHAPTER XCVI.

[Of meekness in women.]

ANother ensaumple y will tell you of a good woman that hight Sarra.[1] Ye haue well herde how she had vij husbondes, the whiche were mischeued and slayne bi the Annemy of hell, bicause thei were vntrue in thaire mariage; and how her chaumbrere reproued her how that all her husbondes mischeued and deied from her. And this good woman sawe her chaumbrere wolde haue chidde and striued with her, as a fole as she was, this good woman right wisly and humbly she saide vnto her, "Faire loue! nother to the ne to me it apertenithe not to speke of the Iugementis of God;" and more she saide not vnto her. She sembled not vnto the doughter of a senatour of Rome, that *had so cruell hert

Sara, daughter of Raguel, had seven husbands, who all died for wickedness,

and she was blamed therefor;

but she bore it meekly.

*[Fol. 41, col. 1.]

[1] Called by her father's name, Raguell, on p. 102, above.

The daughter of a Roman senator strove and chid with everybody, whereby she lost her marriage.

that she straue & chidde in the plaine strete wit her neygh-
boures, wherfor she had suche renoune that she was hadde
oute of her good helthe of body, as for frentyk and not of good
mynde, for whiche cause she loste her mariage. And, therfor,
it is gret foly to euery woman to chide, or ellys to ansuere
vnto hem that be of suche vngoodly condiciones, full of noyse
and striff, and cruel, and wilfull [and] hasty, wherof y shall tell
you an ensaumple that y sawe by a gentill woman testi and
hasti; wherfor y saide vnto her, "Madamoisell! y praie you
that ye ansuere not vnto this fole, that is of suche condicion
rather to speke euell than wele." But she wolde not do bi my
counsaile, but chidde with hym, and ansuered worse thanne
she hadde ydo before, sayeng vnto the man that he was
not worthe. And he ansuered her that he was beter worthe
a man thanne she for a woman. And somoche the wordes
and the noyse encresed betwene hem bothe, till atte the
laste the man saide vnto her, he knew suche one that had her
atte his comaundement bothe day [and] night, whanne that
he wolde, so that there was moche foule speche betuene hem,
and before moche pepill, and the woman defamed for her
hautyuete and her foly and chidinge. And, therfor, her shame
and disclaunder was shewed opinly there before the peple, that
hadde no knowinge therof before. She was not lyke vnto the
wise Sarra, þat made no gret ansueres vnto her chambrere; for
ofte tymes, by vnauised speche, of r[i]ght is made the wronge.
And it is a myschaunt thinge for any gen*till woman, other
to striue or to chide in ani manere, as y shall shewe you
ensaumple bi the properte of, sum bestis, as ye may see bi
these curre doggis; of thaire nature thei growne and berke
euermore, but gentill greyhoundes do not so. And so aught
it to be of gentill men and gentill women.

Another woman was quarrelling with a man,

and would not be counselled to peace,

till the man spoke evil of her,

and defamed her before all.

*[Fol. 41, col. 2.]

Curs growl and bark, but greyhounds do not so.

An emperor found his daughters chiding, and said,

And also y shall tell you an ensaumple of an Emperoure
that was ferce and right cruel, but he wolde neuer more
chide with no creatoure. And it befell on a tyme that he
fonde his ij doughtres chidinge, wherfor that he wolde haue
bete hem, ne hadde it be that other went betwene. And

thanne he saide vnto his doughtres, "Oute of a gentill herte shulde neuer come velenye word ne dede, for by chidynge is knowe the gentil from the vilanie, that spekithe it with his mouthe." And, therfor, it is gret gentilnesse and nobilnesse to be pacient and humble, and not to chide, nor to striue in speche with suche as be not wise. And for sertaine it befallithe often tymes, that a worde folyly saide or folily ansuered, engenderith suche thinge as after causithe disworshippe and shame. And therfor, faire doughtres, here is ensaumple how often tymes ye shall finde, as foles that be of haultarie corage, whanne there is holde noyse or Riotte ayenst hem, they will ansuere and speke velanie thinges of thaire malice, suche as was neuer do ne thought, but forto auenge hem in her gret yre. And as well euery woman aught to be ware in ansueringe her husbonde before pepill, for mani causes, as forto holde her pees and be *still, she shall haue worshipe and be holde wise of all that know and see her. And yef she ansuere vnto his displesaunce, there shall come vnto her harme and disworshipe, as it is saide before.

"Vile words should not come out of gentle heart."

An example how fools will say false things for vengeance,

and how wise women are humble and meek.

* Fol. 41*b*. col. 1.]

CHAPTER XCVII.

[Of Queen Esther.]

I Shall tell you another ensaumple, of quene Ester, that was a good woman, and a noble lady, and right wise, and she loued & dredde the kinge her husbonde aboue all thinge; and holy scripture holdith her in gret recomendacion for her goodnesse; but the kinge her husbonde was daungerous, and of diuerse condicion with her, and full of vngoodly speche; but for no thinge she wolde neuer ansuere hym that might be to his displesaunce. But mani tymes whanne she sawe hym bi hym selff, and that he was oute of his yre, with her faire and humble speche she coude so wel behaue her selff vnto hym in goodly wise, that she shewed hym all his faute; and therfor the king loued her merueilously, and saide within

Queen Esther is praised in Scripture,

that she never displeased her husband,

though she showed him his faults.

hym selff that he might neuer be wrothe with his wiff, she was euermore so plesaunt and so well auised in her speche,

The one good in a woman is to be of little speech.

and in all thing, for it is one [of] the[1] good thinge that may be in a woman, to be in a litell speche, and not to ansuere vnto her husbonde in wrathe; for a gentill hert is euermore dredfull other to do or to saye ani thinge that might displese vnto hym whanne she owithe to loue, worshippe and drede. Wherof the tale is reported in the boke of Kinges, of this good ladi that had so merueilous a kinge and lorde vnto her hus*bonde, but she her selff was euer humble and good. And upon a tyme her gentill woman saide vnto her, "By asmoche as ye be faire and yonge, whi will ye not plaie and disporte you otherwhiles?" And she ansuered hym ayen, "For y must meintayne and gouerne my selff in suche wise as y[2] know best that it plesithe vnto my lorde, myn husbonde, and as his will that y gouerne, forto haue his loue in pees with hym euermore." And in this manere the good ladi saide vnto her damoysell and gentill woman. Wherfor, my faire doughtres, y praie you to haue these ensaumples in youre herte, and in youre rememberaunce; and ansuerithe not with none anoyeus wordes of ungoodly speche vnto youre husbondes, nor striue not with youre langage with no creatoure; but euermore be gracious, humble, and curteys, as was this good lady the quene Hester, as ye haue herde. And, as she that saide vnto her damoysell, her herte was in the loue of her lorde and husbonde, wherby that she dede hym euermore plesaunce, and lyued with hym in ioye and pees. And after that, she saide vnto her woman, that thre thinges distrayned her for to eschewe diuerse plesaunces, disportes, and other Ioyeuseie, and tho were, loue, drede, and shame; and these iij thinges maistred her[3]: the loue that she had vnto her lorde her husbonde kepte her, that neuer she wolde do thinge that was his displesaunce; drede, that kepte her from synne and disworshipe; shame, to be auised and saued from velanie reproche.[4]

*[Fol. 41b. col. 2.]

When she was asked why she did not play and disport herself, she said, "I must be in peace with my husband,"

and that three things were better than pleasure, sport, and play; and these were love of her husband, dread of his displeasure, and shame of evil reproach.

[1] *Fr.* "une des bonnes taches," p. 190, ed. 1854. [2] MS. ye.
[3] *Fr.* "Ces iij. vertus la maistrioient," p. 190. [4] *Fr.* "villain reproche."

[CHAPTER XCVIII.]

[Of Susannah the wife of Joachim.]

ANother ensaumple y shall tell you, of Susanne, that was the wyff of Iochim, þat was a gret lorde in Babiloyne. This Susanne was a faire lady, and of holy lyff; and it befell that there were .ij. prestis of the lawe priuely hidde in a gardein, where as this lady bathed her, and these ij preestis come sodenly vpon her vnauised. And thei beheldе the gret beauute that was in her, and they desired to fulfell thaire flesshely delite and concupisscat of thaire body with her, in so moche that tho two false preestis saide unto this good lady, that, yef she wolde not consente to fulfell thaire flesshely plesaunce, they wolde bere witnesse ayenst her that thei had founde her with a yonge man with whom she hadde ydo fornicacion and luxurie, and enfraynt her mariage, for the whiche she shulde be bete with stones vnto the deth, or ellys her body shulde be brent, as the vsaunce of the lawe was atte þat tyme. Wherof this good lady was gretly abasshed, and in grete feere and doute that, by the false witnesse of these prestis, she sawe her dethe but yef she wolde consent vnto thaire foule delite; for ij witnesses were atte that tyme trusted and bileued, and moste, of hem that were the prestis of the lawe. And hereupon she auised in her thought and herte that [1]she had leuer to dye the worldely and bodely dethe thanne for to putte her soule in auenture and to do synne, and to de[ye] upon the dethe euerlastinge[1], and refused the falce prestis, and putte her selff in the will and in the disposicion of almighti God, in whom * was her hope and beleue. And she ansuered and saide vnto the prestis that they were falce, and she wolde not consent vnto hem, but she hadd leuer to deye worldely dethe by falce accusacion thanne forto deye in the sight of God rightfully, by cause of synne in brekinge his lawe and the sacrement of mariage. And thanne these ij prestes and iuges accused and witnessed ayenst this lady Susanne, how they hadde founde her with another man thanne her husbonde

[Fol. 42, col. 1.] Susannah was the wife of a great lord.

and two priests desired to lie with her,

and threatened otherwise to accuse her falsely.

But she thought it better to lose her body than her soul,

*[Fol. 42, col. 2.] and would not consent.

Then they accused her of adultery with another,

[1] "elle aymoit mieulx mourir de la mort mondaine que de la mort pardurable."

in the synne of aduoultre, wherfor that she was incontenent iuged vnto the dethe. But she cried with high voys vnto God, and with deuoute praier, as he that knew the trouthe in kepinge her mariage, he wolde vouchesauf entende to her deliueraunce.

but Daniel was sent by God to help her,

And almighti God, that foryetithe noght his servaunt, sent sodenly Daniel, whiche *with* gret voys cried and saide, "O ye iuges of Israel, iuge not vnto dethe the woman whiche as Inconuenient and falsely acused of synne and blame, but her accusatoures be enquered eche by hem selff in what wise they fonde her;" wherof all the peple was ameruailed to here and se[1] a childe speke in suche wise, and wost wel that it was by opin miracle of God; and so they were departed, and eche of hem examined by hem selff. And the furst saide that he had founde hem vnder a figge tree, and the secounde saide he hadde founde hem vnder[2] a plumme tre pruner. And for the defauute was in hem, they were bothe founde fals of that they had saide, and they were iuged vnto the dethe. And, whanne they * sawe that there was none other remedye but that thei shulde deye, they were beknowe of thaire fals accusinge of this good ladi, and that thei had wel deseruid the dethe. And therfor here is a good ensaumple how God kepithe and sauithe hem that louith and seruithe hym truly, and putte al thaire disposicion[3] in his honde and grace. And this good lady, that hadde ben [fainer[4]] to chese the worldely dethe than forsuere the lawe of God and to be fals in her mariage vnto her husbond, doutinge the dethe euerlastinge of her sowle more thanne ani worldely thinge, wherfor God of his goodnesse kepte and saued her sowle, body, and worshippe, as ye haue herde. And therfor euery good lady and euery good woman aught euermore to haue her faithe & hope in God and in his lawe, nor for worldely ioye, ne payne, nor drede of dethe, to consent to synne, nor to breke the sacrement of her mariage, as by this good lady Susanne ye haue herd' faire and good ensaumple. Wherfor, faire doughtres, y praie you that ye withholde this ensaumple in youre herte euermore.

and he questioned each accuser by himself,

and so proved their falsehood.

* [Fol. 42*b*. col. 1.]

An example how God keepeth those who serve him.

Wherefore every good lady should have faith and hope in God,

as Susannah did.

1 MS. so. 2 MS. under vnder. 3 MS. dispocicioion. 4 "qui mieulx vouloit."

[CHAPTER XCIX.]

[Of Elizabeth, the mother of St. John.]

I Shall tell you another ensaumple, of seint Elizabeth, that was moder vnto seint Iohn. She serued furst God, and after her husbonde, and loued and dradde hym. And yef there hadde ani thinge befall withinne hys hous that shulde haue turned her vnto his displesaunce, she wolde amende it, or kepe it secrete vnto the tyme that it were amended, in suche wise that her husbonde fonde neuer occasion of disple*saunce; for she was so good, so well auised, and of so noble attemperaunce, that she kepte her husbonde in Ioye and pees, and oute of wrathe. And so aught euery good woman to do in the same wyse as this holy woman, that louithe and dredithe God, and bare faithe and honoure vnto her husbond. And, therfor, God sent her to bere a childe the good seint Iohn the baptist, in that she was wel guerdoned, for a woman that louithe God and kepith her clene oute of synne, God rewardithe her in this worldely lyff, an hundred sithe more after the departinge oute of this worlde, as God gaue vnto this goodly lady bothe worldely prosperite and heuenly ioye euerlastinge. And so he guerdonithe and rewardith all suche as louithe hym and kepe truly thaire mariage, and haue thaire faithe and beleue in hym; as these good ladies Elizabeth and Susanne, in the manere as ye haue herde.

Elizabeth, the mother of Saint John, served first God and then her husband,

*[Fol. 42b. col. 2.]

and so kept her house in joy and peace;

so God rewarded her by sending her a son.

[CHAPTER C.]

[Of Mary Magdalene.]

ANother ensaumple y shall tell you, of the Magdalene that purged and clensed her selff from synne by the teres of her eyen, wepinge whanne she wysshe the fete of oure lorde Ihesu Crist, and wyped hem with the tresses of her hede. She bewaked and wepte for her synnes, þat was the loue of God and the drede that she had for her misleuinge. And in such wise we aught to wepe and to haue gret sorugh for oure synnes, with gret shame that euer we dede so moche vilesse and vnclennesse, and with gret repentaunce and gret humilite come to

Mary Magdalene bewailed and wept for her sins,

as we ought to do for ours,

and to confess them to the priest; * [Fol. 43, col. 1.]

confession, and to confesse, and shewe, and telĺ it oute vnto the preest truly * and faithfully, in the same manere, and the condicion and moyan, day and tyme, as the synne hathe be do, withoute any excusacion for drede of God, and the hardynesse that man or woman hathe with the shame of his misdede ard synne, & for to confesse it truly vnto the preest. That shame, with forthenkinge of synne, auailithe moche vnto the mercy of God, bothe in remission of his synne, and vnto the allegeaunce of payne; for God, that seithe the humilite & knowithe the repentaunce in euery herte vnto hem that be so sorufull and repentaunt of her misdede, he his stered vnto my[l]se, and eslargithe his pitee vpon hem, and of his grace yeuithe hem pardone and foryeuenesse; as he was mercifull vnto this blessed and holy Magdalene, whanne he forgaue her synne for the contricion and repentaunce that she hadde. Another reson there is wherfor the blessed Magdalene aught to be gretly praised: that was, for the gret loue that was so feruent vnto oure lorde Ihesu Crist, that she loued hym aboue ani thinge that euer was or might be. And for the gret faith that she hadde in hym, for the miracles that he wrought whanne he resuscited the Laser, her owne brother, from dethe vnto lyff, whiche tolde her afterwarde what payne it is to deye, and what paynes it ys to suffre after this lyff, for hem that be synfull and haue leued in synne in this worlde. For the whiche cause the holy Magdalene was neuer ioyfull, but euer sorufull of the dethe and of the gret peyne after the departinge oute of this worlde, in so moche that she putte her *lyff in the desert, and lyued in gret abstinence the space of xx wynter. And whanne she had so longe continued, doinge gret penitence, that as by course of nature she might no lenger endure, God of his mercy visited her, and sent her the heuenly fode & angelyk sustenaunce, with the whiche she was refeccioned and sustened vnto her lyues ende. And therfor this is a good ensaumple how good and how profitable it is to be sorufull for synne, and ofte tymes to be confessed, & to do penaunce, almesdede, and praier, and to drede God, the dethe, and the payne that is to come after this lyff for oure mysdede, as ye may see by ensaumple of

for shame and repentance availeth with God.

Mary Magdalene is also praised for the love she had for Christ,

who had restored her brother to life.

* [Fol. 43, col. 2.]

After she had lived in abstinence for twenty years, God sent her heavenly food.

A good example of the good of penitence.

this good holy Magdalene, that so moche loued and dredde God, and wepte for her synnes, and with the teres of her eyen wysshe his fete; and afterwarde she leued in desert longe tyme in gret penitaunce; and atte the laste how God had pitee upon her, and by the aungell sent vnto her heuenly sustenaunce. And in the same wise he wyll do vnto all other good men and women that will be sorufull for her synne, and loue and drede God, and do penitaunce in fastinge and abstinence, and for euer more to refuse, and forsakinge synne, as did this good Marie Magdalene.

God will reward all who repent, and love and dread him.

[CHAPTER CI.]

[How women should care for their husbands.]

ANother ensaumple y shall tell you of ij women, that were the wyues of ij men that were oute of the beleue and faithe of almighti God. Notwithstonding that her husbondes were wicked, the women were good, and ministred and serued God truly; so by this is good en*saumple that euery good woman, how so it be that her husbonde were of wyked condicion, the woman shulde not therfor eschewe to be good, nor to take ensaumple atte his wickednesse, but moche the rather to be pacient and deuoute, and [to] contenu euer in praiers to purchace grace the rather of God for her husbonde. For the goodnesse of the woman makithe [smal &] lessithe the wickednesse of the man [1], and aswagith the wrathe of God, and encresithe hem bothe in good and in worshipe; for the good dede of the woman supportithe the euel dede of the husbonde, as it is conteined in the boke of lyff of the olde faderes, where he spekithe of a wicked man that iij tymes he was saued from vdayne dethe bi the praier of his good wyff; and whanne it befell that she deyed, and her husbonde had no more the praiers of his goode wyff vnto God for hym, the kynge of the contre made hym forto deye upon euell dethe, for his wicked lyff of the tyme passed. And therfor it is necessarie vnto a man that is of wicked lyff to haue a woman of good lyuinge; for in as moche as a woman felithe her husbonde of euell conscience and of other euell lyff, so moche the more

Two heathen men had Christian wives

* [Fol. 43b. col. 1.]

The goodness of the woman lesseneth the man's wickedness.

A wicked man was saved three times by his wife's prayers,

so that a wicked man should have a good wife.

[1] *Fr.* "amendrist le mal de lui," p. 196, ed. 1856.

she is bounde to be good, and do abstinence, and forto praie for hym; for, and the goodnesse of that one supporte not the wickednesse of that other, that is to saie, the goodnesse the wickednesse, all̃ shulde perisshe and fall̃ into perdicion. And yet y saie you that obeysaunce vnto God, and the drede of God, is before mariage; for we owe furste to obeye vnto oure Creatoure that hath̃ *made us vnto his semblaunce and ymage. For the lawe comaundithe furst obeye vnto God; for no woman aught not to serue her husbonde before God, of whom to serue comithe the proffit of the soule that is euerlastinge. For, as the scripture saithe, that all̃ the good seruice of the body is the saluacion vnto the soule, for the welthe of the soule hathe he no parail; and therfor the wyf is bounde furst to obeye and to serue God, and after vnto her husbonde, by the faithe of mariage, and to praye for hym, benignely and paciently to counsaile hym for the welthe of his soule, and so to deturne hym from euery euell̃ dede, in as moche as is in her powere; for therto is bounde euery good woman.

*[Fol. 435. col. 2.]

If there be not goodness to save the wickedness, it is lost.

Yet no woman should serve her husband before God.

[CHAPTER CII.]

[Of Martha the sister of Mary.]

Martha, the sister of Mary Magdalene, was charitable, and Christ to reward her would lodge in her house.

ANother ensaumple, of Marthe, the suster of Marie Magdalene. This good lady was custumer[1] to herburgh̃ the holy profitees and the seruauntes of God that preched and taught his lawe, and she was full̃ of almesse dedes unto the nedy and poure folkes; and for her good and holy lyuinge, oure lorde Ihesu wolde be loged in her hous with her. And this was she that saide vnto oure lorde Ihesu Crist that her suster the Magdalene wolde not helpe her to aparaile the labour of the hous; but oure Lorde ansuered her goodly, that Marie had chose the beter seruice, for she satte at his fete and herde his doctrine, and wepte, and made sorw for her synne, and cried hym mercy with humble herte. As the good lorde saide trouth̃, there is no seruice that God louithe so moche as to crye hym mercy,

[1] *Fr.* coustumière.

and to be *repentaunt of misleuinge, and to forsake all synne; for seint Marthe dede her seruice to herburgh and to logge oure lord Ihesu, and forto aparaill mete and drinke for hym and his disciples, with goode deuocion and trewe entent of her hert. For God dede mani miracles for the loue of her, and come to comfort her in her deyeng, and receyued her soule into his ioye euerlastinge; and in this wise she was rewarded of God for her true loue and seruice. So that, bi this, euery woman may take[1] good ensaumple how it is good to herberugh the seruauntz of God, and suche as be prechinge and techinge the lawe of God and the faythe, and for to herburgh pilgrimes and other peple, and to refresshe hem that be nedfull to receiue almesse; & God hym selff witnessithe in the Gospell, that saithe atte the ferefull day of his gret Iugement he wol axe of hem that shall ansuere byfor hym, how and in what wise they haue receiued and uisited the pore in his name, whanne as they shall yeue acompte of thaire habundaunce of the worldely goodes that they haue had, and not gouerned hem vnto the plesaunce of God, in good werkes of charitee, as they were lerned bi the comaundement of God to do. And therefor it is a noble vertu to do almesdedes, and to herburgh [2]the seruauntes of God, and to Recomforte and uisite all suche as by Iugement are[3] pore, and in aduersite of prison, or in any other infirmite[2], for there befallithe euermore good auenture vnto hem that do soo. And God rewardithe hem a thousande partiez aboue all that they canne or may do; *wherfor he saithe in the Gospell, that who that receiuithe ani of his seruauntis in his name, receiuithe hym selff, for they be his messengeres & shew his trouthe and uertu.

*[Fol. 44, col. 1.]

Martha harboured and lodged Christ and his disciples,

for which she was rewarded;

an example to teach us to help the servants of God.

For it is a noble virtue to give alms and visit the poor.

*[Fol. 44, col. 2.]

[CHAPTER CIII.]

[Of women who were full of pity.]

ANother ensaumple there is, of the good ladies that wepte for oure Lorde whan he bare the crosse upon his shuldres, whereupon he vouchedsauf to suffre dethe, for the redemp-

Good ladies of holy life wept when Jesus carried his cross,

[1] MS. toke. [2–2] les pelerins, les povres, et les sergens de Dieu. [3] MS. and.

cion of us synners. These good ladyes were of holy lyff, and had her hertis pitous, and God turned towardes hem and said vnto hem, "My doughters! wepithe not for me, but wepe for the sorues that be to come;" and shewed hem the mischeef that is befall sin hedirwarde, as ye shal finde it in the boke that y haue made for youre bretheren[1]. These goode ladyes, that had pitee upon the soru that oure Lorde suffered, thei loste not the teres that they wepte for hym, for he rewarded hem hyly: and therefor by this ye may haue ensaumple, how euery good woman aught to haue pitee upon the disese of the pore pepill and seruauntes of God. As he saithe hym selff in the Gospell that, "Who that hathe pitee upon the pore, in the reuerence and for the loue of me, y wol haue pitee and mercy upon hem." And as the wise man saithe, "The woman, of nature shulde be pitous moche more thanne the man, for the man is of more of harde corage than the woman." And, therfor, it is saide, a woman that is not humble and pitous she is mannisshe and not womanly, whiche is a uice in womanhode to be rude or of hautaigne courage. *And also the wise man saithe, a woman shulde not be a chiche of that she hathe in gret plente, that is to saye, of wepinge teris, and of piteous herte, to haue pitee on the pore peple, vpon her kyn and frendes, that she seithe in necessitee. And there was a gode lady that was Countesse of Aniou, and founded the abbey of Burgeyl, and she is there yberied; and it is saide she is there in flesshe and blode, seminge in coloure though she were quicke lyvinge. This good lady, she halpe and gaue her goodes vnto her pore kyn, unto pore gentill women and maydenes, to susteine and meintaine her estate, to kepe from synne and mysleuinge. And she enquered thorugh euery parisshe for pore men and women that were wedded and had children, and had not wherewith to susteyne hem, and for such and for diuerse sikenesses or other aduersitees might not laboure ne trauaile, and upon poure women in gesyne: all suche

and he spoke to them,

to reward them.

A woman should be more pitiful than a man.

*[Fol. 44b. col. 1.]

A Countess of Anjou

gave to her poor kin,

and to poor men and women,

[1] Cf. Caxton's "as hit is reherced, in the booke of my two sonnes." Sign. n in bk., p. 205 below. No copy is known.

pepiłł, and mani other, she releued and comforted with almesse of her charitable deuocion. And also she hadde her medicines and surgens forto hele and medicine alł suche as were nedefułł, wherthorugh that for her bounte and goodnesse, God hathe shewed mani miracles for her; for, as it hath be saide, whanne she shulde receiue her matenis, [t]he saulter or other bokes of deuocion they were brought vnto her oute of the ayre as by miracle. And, therfor, bi this a good woman may haue gret ensaumple how and what it is good forto be pitous upon * the poure pepiłł, and to be charitable. So as atte this tyme y passe ouer to speke more of these good ladyes, and retorne ayen to other thingges, whiche y shal shewe vnto you in other manere.

and had surgeons for the sick. God rewarded her, for when she would say her prayers, the books came to her out of the air.

* [Fol. 44b. col. 2.]

[CHAPTER CIV.]

[Of charity and forgiveness.]

MI faire doughtres, be ware and kepe you welł euermore that ye be not ouercome with the synne of yre or wrathe; for God saithe in the Gospelł that we shulde foryeue alł oure mysdedes, and to be fułł of pacience and humylite; for who-so desirithe vengeaunce, desirithe contrarie vnto the lyff of the soule. For who-so takithe vengeaunce upon his malefactoures, he lesithe the merite of humble sufferaunce & pacience, whereupon oure Lorde saith that "rather make pees with thi neyghboure, and be in charite togedre, thanne thou come with discorde to make thine oblacion before myn auuter." For, furst be in charite with alł creatoures, and thanne suerly make thine offeringe and praier; for God receyuithe not the praier nor oblacion of man nor woman that is in the synne of yre and wrethe. For God, that made the pater-noster, saithe in the praysing the fader of heuene, in ensaumple to alł creatoures how they shulde foryeue, **Et dimitte nobis debita nostra**, that is to saye, God foryeue vs as we foryeue; and as we desire to haue mercy and foryeuenesse of God, right so we must foryeue alł oure mysdoers, euermore to be in charite. And who-so saithe or praieth his pater-noster in other wise, he is not in parfite charitee, * and

Beware of wrath, and forgive with patience and humility.

Be in charity with all before offering prayers to God.

* [Fol. 45, col. 1.]

otherwise our prayers are not acceptable to him.

thanne his praiers are liteĩ or not acceptable. Whereup[on] y shaĩ teĩ you an ensaumple of a burioyse, a riche woman, as y haue herde it preched, whiche as by seming was a charitable woman, and fuĩ of ensaumples of good leuynge; Tiĩ it befeĩ that she toke siknesse and shulde deye; and the person of the chirche, that was a perfit holy man and a good preest, and come forto shriue her, and herde her confession. And whanne she shulde shriue her of the synne of yre, the preest laide vnto her that she shulde be in uerray charitee, and foryeue aĩ tho that had trespaced or offended her, in the same wise forto axe foryeuenesse of aĩ them that she had do vnto ani offence. And as unto that article, she ansuered her confessour, that a woman that was her neighboure had do vnto her so gret offence that she might neuer foryeue her with good herte. But this good man, bi faire ensaumples, and with faire speche, saide vnto her in that wise, oure lorde Ihesu *Crist* forgaue paciently his dethe, and also he saide vnto her another ensaumple of a knightis sone, in what wise, bi the counsaile of an holi heremyte, vnto whom he was shriue, he foryaue hem that had murdred and slayne his fader, bi the counsaile of the holy hermite, whanne he shewed hym in what wise that almighti Ihesu oure saueoure forgaue and perdoned hem þat crucified hym vpon the crosse, with mani other devoute and good ensaumples that he had saide vnto the knightis sone, wherfor he forgaue the deth of his fader at the reuerence of God, in so moche that upon a tyme as he *kneled before the crosse, saieng hys praiers and deuocions, the crosse with the ymage bowed vnto hym, and [he] herde a voys that saide to hym in this wyse, "For as moche as thou haste foryene the dethe of thi fader vnto hem that axed thé mercy and grace, in the reuerence of me and of my passion, right so y foryeue the aĩ thine offences and synnes; and thou shalt haue my grace euermore; and in the ende of thi lyff thou shalt dueĩ with me in the ioye of heuene euerlastinge." & in this manere this good holy preest counsailed this woman to foryeue the woman her neyghebourne; but for no amonestement nor counsaile that her gostely fader coude do nor say, she

An example of a burgease, whom all thought charitable,

until, when dying, she refused to forgive one who had offended her.

Then the priest by the example of our Lord,

and of a knight's son who forgave his father's murderers.

*(Fol. 45, col. 2.)

tried to persuade her to be in charity,

wolde not pardone, she was so full of yre, by encomberaunce of the deuell, but she deyde in this foule dedly synne of wrathe and yre. So that in the same night this holy man dremed that hym semed by auision how the deuell bare awey the soule of this burioys, and that he sawe a gret foule tode sittyng vpon her herte; and upon the morw, whanne the day is come, it was tolde vnto hym that she was dede; wherfor that her kyn and frendes were all sembled forto bery her, and sent for this preest to do her seruice forto bringe her body vnto the chirche, as it is the vsaunce; but he ansuered hem that she shulde not be beried, nother in the chirche, nother in none other holy place where as the cristin bodyes were beried, for she deyde in dedly synne of wrethe and yre, and wolde not foryeue another woman that was her neyghboure, of certaine *displesaunce that she had vnto her; for the whiche cause, that she deied in dedly synne, she was dampned; & more ouer he saide vnto hem that there shulde be founde within her body, upon her herte, a foule tode. And for this cause her frendes were displesed with the person, and saide it was not so, it was but a fa[n]tesi; but her frendes atte the laste opened her dede body, and fonde it trewe that the preest had saide vnto hem, where they founde a foule orible tode within her body, that grapped her herte with her pawes, wherof they were hougely ameruailed. And thanne this holy man, this persone, coniured this foule tode, wherfor that he was there in that place, and what he dede. And this tode ansuered and saide, that he was a deuell of hell, that by the space of twenty wynter he had tempted that woman vnto many synnes, but in special vnto that whereinne he fonde most auauntage, and that was in the synne of yre, or of wrathe, "for syn that tyme she had so gret wrath vnto her neyghboure that she wolde neuer foryeue it; for y putte so grete hate, that she might neuer beholde her with her sight but she were oute of charite. And that other day whan thou herdest her confession, y was vpon her herte, and grapped it so sore with my iiij pawes, and helde it so streite and enpoysoned, that she might haue no will to yeue foryeuenesse. And yet atte one tyme y had gret fere

but she would not, and died in anger.

The priest dreamed that the devil bare away her soul,

and therefore he would not have her buried in the church.

*[Fol. 455. col. 1.]

And, when they opened her body, a toad was found holding her heart.

The toad said he was a devil, who had tempted her for twenty years,

and prevented her from yielding to the persuasions of the priest.

that thow hast not take her away from me, and conuerted her with thine longe prechinge and *good ensaumples; but as now y haue the uictorie in suche wise as she is myne, and shal be dampned in hell for euermore." And all the peple that were aboute, and herde this[1] thinge, thei were aferde and hougely ameruailed, and durst no more speke to burye her within no holy place; but the body was ordeyned for, as longithe therto.

*[Fol. 45b. col. 2.]

An example how all should be at peace and charity.

So this is good ensaumple how euery creatoure owithe to be in loue and charitee, and to be mercifull vnto hem that axe mercy, and to foryeue with good herte; and who that will not foryeue, may not be foryeue of God, and thanne might fall in such peril as ye haue herde of this woman the burgoise.

[CHAPTER CV.]

That people should hasten to receive visitors.

Off hem that shulde come in the same estate as they be, and shew hem selff in suche wise, whanne thaire frendes and cosynes come forto uisite hem and to see hem, wherof y shall tell you an ensaumple.

A knight came home from a long voyage,

THer was a knight, a noble man, that had ben oute in straunge uiage byyende the gret see; and he hadde ij fayre neces, the whiche he had norisshed, and afterwarde he maried hem and loued hem meruaylously. And, in the comyng homwarde from his viages, he bought for eche of hem a gowne of the best and goodlyest shappe and deuise as atte that tyme, and well & richely furred. And it happed he come late vnto the manoyre and place of one of his neces, and cried and called for her, and sent vnto her that she shulde come and see hym. And she *went streite vnto her chaumbre, forto array her in the most fresshe wise, and sent hym worde that she wolde come to hym in haste; and so the knight abode and sawe his nece come not, and sent ayen vnto her, and she ansuered and praied he wolde not thenke it longe, for she wolde come vnto hym anone. So the knight abode so longe vnto the tyme he disdeyned therof that his nece taried so longe, and come not vnto hym, by as moche as he hadde by longe tyme be in straunge

and brought two gowns for his nieces,

but one kept him waiting while she dressed herself,

*[Fol. 46, col. 1.]

[1] MS. "and herde this & herde this."

contre, and that she had not see hym a gret while before, and toke his horse, and rode his waye, and went forto see his other nece. And as faste as she herde the uoys of hym, she knewe it was her vncle that hadde be so longe oute of the contre; notwithstondinge this woman a litell before, for her playser and disporte, toke upon her to make leuein for brede of whete, and with her hondes as thei were, pasted with the leuein that she handeled, al floury, in the estate as she was, she comithe forthe with gret ioye, and enbraced hym plesauntly betwene her armes, and saide vnto hym, "My dere lorde and vncle, ye be right wolcome! in the same astate as y herde youre voys, y am come to you for the gladnesse that y haue of youre presence and of youre comynge as this tyme; but that y am come in so symple a wyse before you, plese you to foryeue it me." And the knight rewarded vnto the womanhode and manere of his nece, and within her selff he praised her gretly, and he loued her moche the more thanne euer before. And he gaue her the ij gownes * that he had ordeined and bought for her and her suster; and so she that come ioyfully in the state that she was in before her vncle, she wanne two gownes; and she that taried to arraye her self so queintly, she loste the grace and loue of her vncle. And, therfor, she that come before her vncle in such arraie as she was inne, and [1] afterwarde she went into her chaumbre and abeled her self in the best manere, and sin saide vnto her vncle, "Y haue aparailed my selff in this wise to do you the more honestly seruice," she wanne the loue and the grace of her vncle. Wherfor, by this ensaumple, how a woman may with her worshippe come to receyue her kyn, or [be] perfit founde, in suche arraye and habilement as she is inne for the tyme. And there was a boronesse that was a good lady, and she wolde not but seldom vse her fresshe arraie, neither in the atyre of her hede nor for her body; wherfor her seruauntes women saide vnto her, "Madame, for what cause plese it you not to holde youre self beter beseyn in youre vesture?" and she ansuered her and saide, "And y were euery day in my good

so he went away, and went to the other niece.

who hastened to meet him.

So he gave her both gowns.

* [Fol. 46, col. 2.]

A baroness would not often wear her fine clothes.

[1] *Leave out* and.

which she kept for great occasions.

array, and richely clothed, how moche and wherof shulde y be amended the day of the high fest, or whanne y most repaire vnto the presence of my princesse and of other ladies? for the vsaunce of the Freshenesse[1] and of goodly array requirithe tyme and place; for euery day lyke to other is thinge comune, it is selden praised." [*car chose commune n'est point prisée.*]

[CHAPTER CVI.]

[Of a maid who was saved by a knight.]

* [Fol. 465. col. 1.]

A false knight,

I Shall tell you an ensaumple of a knight that * faught and dede bataile for the loue of a faire maide. Ther was duellinge, in the contre of a gret lorde, a falce knight that required and praied a fayre yonge mayde of loue for his foule delite; and she wolde not consent to his desire for no thinge of beheste, or in ani other wise, but that she kepte her self in clennesse of virginite. And in despite hereof, the knight thought in hym selff that he wolde do her disworshipe and displesaunce;

for revenge,

gave a poisoned apple to a maid, for the lord's son, and charged her with the murder.

and by treson he enpoysoned an aple, and gaue it vnto this mayde to bere it vnto the lordes sone. And this yonge woman bare it forth vnto this childe, by the whiche he was enpoisoned; and thanne this untrue knight accused her, and saide þat she hadde take and receyued gret rewarde of the lordes enemys to enpoison his childe; so that this yonge mayden was dispoiled vnto her smocke, and ordeined forto [be] brent in the fyre; and she wepte and made gret lamentacion vnto God, besechinge hym to be her comfort, and she was not gylty, and that it was the false knight of whom she hadde resseiued the aple to bere it vnto the childe. But the knight denied it, and there was none forto offende[2] this mayde, nor that durst fight for her in that quarell ayenst the knight: he was renomed so worthi a man in armes. But almighti God, that helpith euery rightfull true cause, had pitee vpon this mayde, that was Innocent of the dethe of the lordes childe; and as by auenture of the grace of God, there come a worthi knight ycalled Patrydes in the defence of the mayden, as she shulde be putte into the * fire. The knight behelde her wepinge and

But God sent a knight to fight for her,

* [Fol. 465. col. 2.]

[1] MS. "Frenshenesse." [2] ? *for* defende; see "defence," l. 32.

makinge so gret sorw, he hadde pite vpon her, and enquired of her the cause of her disese; and she tolde hym from point to point of euery thing the trouthe as it was, wherof the most party of the peple bare her recorde & witnesse. And thanne the noble knight, that was pitous and had compassion upon this mayden, gaged bataile ayenst the false knight, and there was a sore bataile betwene hem bothe; but the discomfitture befell upon the fals knight, and was mischeued for his falsnesse; and upon the point of his dethe he knowlaged all the treson that he had wrought ayenst this yong mayde. But yt happed so that the good knight was hurte in .v. parties of his body with .v. dedly woundes, wherthorugh that he must nedely deye. And whanne he was disarmed, he sent his sherte, that was pershed in .v. places and all blody, vnto the mayden for whom he hadde do his bataile. And she resseiued it, and kepte hit all her lyue, and praied for hym contynuelly, for the gret goodnesse and kindenesse that he shewed vnto her, to suffre deth for her deliueraunce, and for to respite her dethe and aquite her of all shame and all falce accusacion of treson, and ouercome her ennemie, and made her free for euermore. Right so oure lorde Ihesu Crist faught for us, for the gret compassion and pitee that he hadde upon all humaigne lynage, whanne he deliuered us from the derkenesse of hell and dampnacion perpetuel, where as [he] faught for us by the vertu of his glorious passion, whanne he *suffred for us his .v. woundes vpon the crosse, and bought us with his precious blode, and receiued dethe for oure redempcion and deliueraunce, and fraunchised us of all thraldome, and restored us ayen vnto his ioye and blisse euermore lastinge; and thorugh hys mercy, debonairet[e], and vertu, and for loue and pitee that he hadde vnto all his creatoures. And in this ensaumple eueri man and woman aught to haue pitee and sorw of the disese of thaire frendes neighboures, and vpon the poure creatoures of God,—Right so as the knight had pite upon the mayde,—and to wepe pitously, as wepte the good ladyes after oure lorde Ihesu Crist, whanne he bare the crosse to be crucified, and suffre dethe for oure synnes.

and in the duel he defeated the false knight,

but was himself wounded to death.

So Jesus Christ our Lord fought and died for us;

* [Fol. 47. col. 1.]

an example how all should have pity on others.

[CHAPTER CVII.]

[Of the three Maries, and of charity to the dead.]

The three Maries came early to anoint our Lord's body,

ANother ensaumple there is, of the iij Maries, whiche cam erly in the morw vpon Paſque, forto anoynt the body of oure lorde Ihesu Crist, for thei had made precious oyne- ment of gret coste, and they had deuotion to serue God euermore, as thei that were brennynge in the loue of his seruice. And there thei fonde the aungell, that saide unto hem how oure

and found he had risen again,

lorde Ihesu Crist was resuscited, wherof thei hadde gret ioye; and for that gret gladnesse, thei went and tolde vnto the apo- steles of his resurreccion. This good ladyes wached longe tyme forto make this precious oynement; and thei arose before the sonne risinge, supposinge to haue anointe the precious bodi of oure lorde before his resurreccion, that thei shulde haue do her seruice. Wherfor here is a good ensaumple hou that eueri good woman that is wedded, or of religion, aught to

*[Fol. 47. col. 2.]

be *curious, and diligent, and wakinge in the seruice of God, thei that may do it, for thei shall be guerdoned an hundred sithes double; as were these .iij. holy ladyes whiche God loued and

When Nero martyred the Christians, good ladies buried their bodies,

enhaunced. It is redde in the cronicles of Rome, that whanne the emperoure Nero and other tirauntes of the lawe martired the holy seintes, (as it is contened in thaire legendis,) that the good ladies of Rome toke the bodies that were dede, and beried hem priuely, and dede hem gret worshipe; and also thei arose erly, and serued God with good deuocion. And al were it so that in that tyme there were mani tyrauntes, neuertheles there were mani good women and charitable, and blessed ladies full of pitee, bothe in Rome and in mani other places, where

but now-a-days 'charity is right thinly sown.'

as y trowe now atte this day the charitee and holy seruice of women is right thinne ysowen; for there be mani that haue more thaire herte upon the worlde, and forto obeye vnto the worldely plesaunce, than to the honoure and seruice of God. For thei dispose hem selff more to make hem selff fressh arraied, forto be loued vpon of sum yonge louers, thanne for any other entent. But and suche women dede thaire peyne to come and

here the seruice of God, and forto saie deuoutly thaire praiers, as thei haue thaire thoughtis ellys where, and as they putte thaire diligence to make hem selff gay, goodly behauing in fresshenesse, vnto the worlde, and also to eschewe all manere of speche, or forto herkyn the iangelyng of foly plesaunce, whiles thei ben in holy place, and in the chirche, it were the beste for all suche women; for yef thei wolde not refuse and putte * awaye suche vsaunce, thei displese gretly God, and they shall be punisshed withoute mesure for thaire synne. *[Fol. 47*b*. col. 1.]

CHAPTER CVIII.

[Of the example of the five wise virgins.]

THereupon it is also saide, now a dayes, or these faire yonge ladies mow arise, or they haue kemed her hede, and iurred or avised hem selff in a mirrour, and atyred hem selff with thaire riche & fresshe atyre, the procession is past, and all the masses and seruice is songe & doo; wherof as by ensaumple God spekithe in the Gospell of suche women, of .v. maydenes that were purueyed by thaire good prudence of oyle, light, and lompes, and were diligent to wasshe, and, whanne the spouse was ycome by night, they entreted[1] with hym into the ioye and gladnesse of his duellyng place, and saide the yatis be redy opin vnto hem. But there were other .v. þat were inprudent, that slepte and were not purueyed, nother of lyght, oyle, nor lampe; and whanne they come and wolde haue entred into the place, they fonde the gatis shette and closed ayenst hem, and the lorde the espouse saide vnto hem, whanne thei wolde haue entred, that he knew hem not, for they were come to late. So that, like vnto this ensaumple, y doute there be mani suche women as be slouthfull and slepe whanne thei shulde wake in the seruice of God, and shulde be purueyed of all suche thingges as longithe vnto the saluacion of thaire soules, that is, in good werkis and holy praiers, and forto haue grace of God. And y doute me that they tarie and haste hem not of thaire amendement, in truste of longe lyff unto her ende, of *the whiche ende

Young ladies now so often take so long to dress that they are too late for service;

to whom, as an example, God spoke of the five wise virgins,

and the five foolish ones.

Many put off their amendment in trust of long life.

*[Fol. 47*b*. col. 2.]

[1] Read "entred," *Fr.* entrèrent: see line 26.

of thaire lyff they haue no suertee, nor know the day nor the houre. Y suppose thei shall finde the gate shette of thaire sauacion, & shall be saide vnto hem as was saide vnto the .v. maidenes that were folys, that slepte and were vnpurueyed, the espouse knowithe hem not; and than it shal be to late, the repentinge, for there is none recoueraunce of tyme. And they shal be shamfull whanne they see hem selff departed from God and his holi seintes, and forto be ledde vnto the waye of hell, with the horrible *com*panye of the fendes, where as is cruel payne and sorw continuel, that neuer shal haue ende. Alas! how dere it shall be solde the queintise, the plesaunt folyes, and the foule delytis, that haue be used for flesshely delectacion and worldely plesaunce; right so and by that waye shull passe the women that haue leued sinfully; and the good women vnto the blisse euerlastinge, for thei shall goo with thaire espowse, *þat* is to saie, with God her creature. And they shall fynde the gret gate wyde opin vnto hem, forto entre into the gret ioye, bi as moche as they were diligent and wakinge with the light of her lampes, of the espowse, that is to saye, that they had do holy werkes, and were redi purueyed, by clennesse of good, abyding the houre of the dethe, to departe oute of this worlde ioyefull, and were not encombered nor heui to slepe in synne; but euermore they helde hem selff clene and oute of synne, and they were ofte tymes shriue, and kepte hem self oute of dedely synne, and loued and dredde God aboue *all thinge. For who that louithe God, he kepithe hym selff clene, and hatith synne. For synne is displesaunce vnto God, and departithe the creatoures from the lyff euerlastinge, as ye haue herde here by ensaumple, bi the worde of God in the Gospell.

but, like the foolish virgins, they may come too late.

How dear then will seem the vanities of the world!

But the good women will go to bliss eternal, like the wise virgins.

*[Fol. 48, col. 1.]

Who loveth God keepeth himself clean.

[CHAPTER CIX.]

[Of the Virgin Mary.]

Of the lady that hath no peer, the mother of the Saviour,

NOw y shall after this speke vnto you of a lady that hathe no paraile, that is, she, the right glorious mayden Marie, and moder of the Saueoure of the worlde. And this is

so high̃ an ensaumple, that it may not be discreued, the whiche the hig[h]nesse, the beauute that her sone Ihesu hathe enhaunced her aboue all̃ the heuenly thingges, as the renouun of hym, her sone that is God and man, right so the renouun of this heuenly quene, moder and maide, is euerlastinge, whiche as for her gret humilite she dred her sone more than euer dede moder, for she knew well̃ from whennis he come, and what he was, and therfor she was the chaumbre and the temple of God, where as was made the espoisall̃, and the alyaunce and knyttynge of the godhede vnto the manhode, diuinite vnto humanite. Bi this glorious mayde is tome the lyff and the saluacion of mankynde. God wolde that she were espowsed and wedded vnto the holy man Ioseph, that was an olde rightfull̃ man; for God wolde be borne within the bonde of holy mariage, in fulfellyng and forto obeye vnto the lawe, and forto eschewe the suspecion of the worldely speche. And also that the blessed mayde shulde haue companie to plese her forto kepe her and for *to gouerne her and to lede her into Egipte. And it befell̃ that whanne Ioseph aperceiued that she was gret with childe, he wolde haue forsake her, and saide he knew wel that the childe was not his; but that same night the fader of heuene almighti sent vnto Ioseph his aungel uisibly, that saide vnto Ioseph that he shulde no thinge doute nor be abasshed, for she had conceiued a childe by the vertu of the holy gost, the whiche shulde be redempcion and saluacion of all̃ the worlde. And thanne this olde Ioseph had gret ioye, and peyned hym selff to do her worshippe and seruice, for he knewe wel that by the profitees as they had profesyed that the sone of God shulde be Incarnat of mayde that hight Marie, and visibly shulde be sayne man here in erthe; whereof Ioseph thanked God humbly of his grace and reuelacion, that it liked vnto his goodnesse to make hym so worthi to see here with his eyen and to be seruaunt vnto her that was the clene mayde and moder vnto God and man. And in the same wise the holy mayden honoured and was obeissaunt vnto her husbonde Ioseph, wherein the scripture praisithe her highly; and for as moche

whose renown is everlasting.

who was made the temple of God.

God wedded her to Joseph, an old good man,

that she should have a guide and protector: *[Fol. 48, col. 2.]

and told Joseph that she was with child by the Holy Ghost.

And Joseph was joyful,

and thanked God.

But Mary was obedient to her husband;

also as the aungell fonde her solytarie in the temple, in de-
an example to every young lady and every good woman.
uocion & praier euermore contynuelly, whiche is ensaumple to euery good lady that is yonge, and to euery good woman to be devouute in the praier, and in the seruice of God, and to loue clennesse, & to be humble and charitable. Also, the scripture praisithe her hily, this blessed mayden, by as moche as she was sumdel * abaisshed and douted whanne the aungell salued her; and whanne she demaunded how, in what wise, she might conceiue a childe that neuer had companie ne flesshely knowinge of man; and the aungell assured her, and saide that she shulde haue no drede, nor be ameruailed therof, for she shulde be fulfelled with the holy goste, and that there was no thinge inpossible vnto God, that is to saie, God may werke and do all thinge unto hys plesaunce. And in the same wise, her cosyne Elizabeth had conceyued childe, that vj monthes had be bareyn and passed age forto bere childe. And whanne the aungell had assured her in this wise, she ansuered and saide vnto the aungell, "Lo! here the chaumbrere of almighti God! so be it do unto me upon thi worde as thou hast saide!" This blessed lady Marie, she wolde furst wete how it might be; but Eue, oure furst moder, wrought not in that wise, for she trowed to lyghtly whanne the serpent made her to breke the comaundement of God in Paradys, whanne she bote upon the appill, whereby she was deceyued, as mani other symple women be now a dayes, that trowen lightly flateringe of foles, wherby they fal into synne and vnto vnclennesse, for they enqueren not, nor take no reward nor doute not, the last ende of suche thinges ar thei consent to doo, that is to saie, worshipe for well doinge, or shame and punissyon for synne. Wherfor the glorious mayden Marie, by as moche as of her vertuous prudence she douted whanne she resseiued the annunciacion bi the aungell, till she * knewe hym for the messenger of God, axinge how it might be that a mayde shulde conseiue and bere a childe; wherby is gret ensaumple vnto you all women, that whanne there is saide or reported ani thinge vnto you, that neither ye ansuere ne consent till ye be assured what may

* [Fol. 48b. col. 1.] Mary asked how she might have a child, that knew no man;

but likewise her cousin Elizabeth had conceived in her old age,

and Mary asked how it might be,

doubting, in her prudence, till she knew the message was from God.

* [Fol. 48b. col. 2.]

befall vnto you in the ende, worship or blame, as by this glorious mayde Marie ye haue ensaumple.

[CHAPTER CX.]

[Of the Virgin Mary as an example of humility.]

ALso, all holy scripture praisithe this noble ladi of gret humilite that was in her, whanne the aungell saide vnto her that she shulde be moder vnto the kinge, and sonne of God, of whom the kingdom and reigne shulde be endelesly; notwithstondinge all this, she humilied and obeied her self, saieng she was an humble chaumbrere and servaunt vnto God, withoute ani presumpcion, but desiringe the will and plesaunce of almighti God to be fulfelled in her euermore, whiche plesed highly vnto the fader almighty, the gret lowlinesse of this blessed mayde; and for that humilite she was chose the most worthi of all creatoures, and so plesaunt unto the diuinite, that, within her pure uirginalite of her flesshe, blode, and bone, the Sone of God toke humanite; wherthorugh here is good ensaumple vnto all women to loue this vertu of humilite, that is to saie, to be humble vnto God and vnto the worlde, and for a wedded woman to be obedient and humble vnto her husbonde. For, as the scripture saithe, who that makithe hym selff lytell by waye of humilite, he shal be moch, and enhaunced by grace of God *vnto worshipe. And for certayne, God and the aungell praie and loue more humilite thanne ani other vertu; for it destroiethe pride, whiche is the synne most displesaunt vnto God, as it sheuithe that for the same synne the aungell fell oute of heuene. And therfor euery woman shulde be humble & curteys, and thenke upon the glorious maide Marie, as for the most good ensaumple vnto all women.

Holy Scripture praiseth Mary for her humility,

as desiring only the will and pleasure of God;

an example to all good women of humility,

*[Fol. 49, col. 1.]

which destroyeth pride, the sin most displeasing to God.

ALso the scripture praisithe this good lady for her curtesye & good nature, whanne she went forto uisite her cosyn seint Elizabeth, and the childe that was withinne her, whiche was seint Iohn the baptist, reioyed by the grace of

Also Scripture praiseth her courtesy and good-nature, as shown in visiting Elizabeth:

the holy gost. And seint Elizabeth, saieng vnto oure lady that she was blessed aboue all women, for the fruit that was within her, and that it was not reson the moder of the Sone of God shulde come to uisite so pore as she was. And in this wyse full goodly thei reuerenced and obeyed eche to other, as louyng cosynes and parentys. As by ensaumple hereof ye may see how ye aught to loue, uisite, and reuerence youre kyn, and eche vnto other, in the manere as ye haue herde of these ij good ladies, & not forto saie that,—as there be sum amonges women that of that gret pride they sayn,—"Y am the gretter gentill woman, and of the more nobl lynage, and gretter maistresse, wher she shal come rather vnto me;" or ellys thei be envyeusis whiche shall goo furst up on the offerande, forto haue most of the vayne glorie of the worlde. So that there be mani women that haue thay*re hertys suoll full of pride and enuye, as atte diuerse assemblees and festis thei auyse to be the furst yset and serued, and haue the honoure, or ellis for despite they will not ete nor drinke, for the gret enuie that is within hem. Wherfor ye may see that suche women thenke litell upon the humilite and curtesye that was betwene these two ladies, Marie and Elizabeth. Wherfor wete it well, that suche creatoures, so full of vein glorie and enuye, thei shall be sore punisshed for thaire synne, and litell sette by in the sight of God; and as saithe the good lady, quene Ester, that, "ay the more that a woman is of gret birthe and noble lynage, she shulde be the more humble and curteys," for by the vertu of humilite the pore is enhaunced and the riche is yworshipped. For the pore semithe hym selff in grete worshipe, whanne he is cherisshed of the riche; and the riche is gretly honoured whanne he is beloued of the pore; as unto the riche forto haue good renouun, and forto be beloued, and forto uisite thaire pore lynage, and to susteyne hem in honoure, as ye may take ensaumple of the quene of heuene, that uisited and worshipped her cosyne[1] seint Elizabeth, that was a good blessed woman.

an example how we ought to love and visit our kindred.

* [Fol. 49, col. 2.] For many be full of envy and pride,

who think little on the humility of these two ladies.

By humility the poor is enhanced and the rich worshipped.

[1] MS. "tosyne."

[CHAPTER CXI.]

[Of the Virgin Mary as an example of pity and of suffering.]

Also Mary is praised for her pity,

Also, the scripture praisithe highly this holy mayden Marie, in as moche as she went vnto Galilee vnto a mariage, where as the wyne failed atte feest; and this good lady had pitee therof, and she required her sone Ihesu, as by manere of complayninge, by as * moche as the wyne was failled; and the benigne lorde Ihesu Crist, knowinge the entent and desire of his moder, turned the water into wyne, for he had pitee upon that he sawe his moder pitouse; and, therfor, bi this good ensaumple how that a woman aught to haue pitee upon her parentys, kyn, and frendes, and upon the pore peple, and helpe and socour hem in all that she may, for it is gret charitee and fraunchise nature[l]l. And after this, the glorious maiden went after her sone, whanne he was goo from her forto dispute & preche ayenst the Iues and the maistres of the lawe, and she wost not where he was bycome. And she fonde hym whanne she had sought hym longe tyme, and saide unto hym in this wise, "My faire sone, youre parens and frendes & y haue had gret fere and doute forto go and seche you." And he ansuered his moder, that suche as were his parens and frendes, tho were they that fulfelled the comaundementis and the will of his fader in heuene. Wherof the Iues and the wise men were highly ameruailed of his gret prudence and science that was of so yonge age. After this sorw, that she went to haue loste her sone, she hadde another, for whan she offered hym in the temple vnto the holy Symeon, that gretly had desired forto see hym, and euer praied vnto God that he shulde not deye vnto the tyme that he might see with his eyen the sone of God, the helthe and redemptoure of mankinde, thanne by the grace of the holy gost he sawe and knewe hym verraly, and thanne he tha[n]ked God, and saide with high voys, "Lo! he*re the clere light, and the sauement of the worlde." And also Symeon saide vnto the moder of

* [Fol. 49b. col. 1.] in asking her son to turn water into wine.

Mary lost her son once, when he disputed with the Jews;

also she offered him in the Temple,

when holy Simeon thanked God that he saw

* [Fol. 49b. col. 2.] the world's Saviour,

and prophesied great sorrow to Mary;

Ihesu that she shuld' see the tyme whanne the swerde of sorw shulde perisshe thorugh her herte, that is to saye, that she shulde see hym suffre his holy passion from the beginnynge vnto the ende, for the whiche vnnethe there was ani defence betwene his passion and her sorugh, sauing the dethe for oure redempcion. And, therfor, by this is good ensaumple vnto all ladies and good women, that whan the quene of heuene and lady of the worlde had so gret sorw in this worlde, that none other creatoure aught not to be ameruailed to suffre displesaunce and vnese, whanne so high a lady suffered and endured so gret sorw and tribulacion. And therfor we aught wel to suffre and forto haue pacience; and we that be continuelly in synne, and full of vnclennesse, and that for oure Iniquite and synfull desertis deserue euermore punission, we aught not by reson to be spared to endure and suffre tribulacion and sorw for oure deseruinge, where as the sone of God spared not his owne blessed moder to suffre her to be sorufull that neuer offended.

an example to others to bear sorrow patiently.

[CHAPTER CXII.]

[Of other examples of charity.]

Of Saints Elizabeth, Cecilia, and other charitable ladies,

And that all ladyes and women shulde be pitous and charitable, as by ensaumple of the holy lady that distributed and gaue for the loue of God the gret partie of the good that she had, and in ensaumple of her in the same wise as seint Elizabeth, seint Luce, seint Cecile, and mani other ladyes that were charitables, they gauen the most parte of thayre good vnto pore peple that were *in necessite and mischeef, as it is expressed and shewed in thaire legende; as y shall shew you bi the ensaumple of a good ladi of Rome. As she was atte her masse, she loked behinde her, and she aspied a pore [wo]man that trembeled for colde in a gret froste and colde wynter; wherof this good ladi had grete pitee, and she cleped the pore woman vnto her, and lefte the masse, and led her home vnto her[1] hous, and priuely this lady gaue her a gowne well furred, and other clothinge as was nedefull vnto her; wherof ther fill gret

* [Fol. 50, col. 1.]

and of a lady of Rome, who seeing a poor woman at mass took her home to clothe her,

[1] MS. his.

miracle, for the preest that was atte messe might neuer speke worde vnto the tyme that the ladi was come ayen. And as sone as she was come, the preest had his speche and his voys, and saw in auision the cause, that for the pitee that oure lady hadde upon the pore naked woman that she went forto clothe, that the preest shulde abide of in his masse vnto her cominge ayen, for the loue of the gret charite and pitee that she had upon the pore woman. For God receiued before his aungell that almessededе in gret praisinge, for the goodnesse & humilite of the lady. Whereby here is a good ensaumple vnto ladies, & vnto all women, in what wise they shulde be charitable and full of almesdedes vnto all creatoures, as fer forthe as they haue powere; for almesdede plesithe moche vnto almighti God, for it comithe of fre nature, and of good loue vnto God, and to all creatoures that be in necessitee.

and the priest could not speak till her return;

an example that God is much pleased with charity.

[CHAPTER CXIII.]

[Of examples of good living and chastity.]

NOw here before y haue spoke of the glorious maide Ma*rie, vnto whom there may be no comparison; and there shall now be sheued you of the good ladyes that were vnaraied, duellynge in Rome, the bifore tyme thei had be maried, and how after that they leued chastely, clenly, and holyly in thaire manere, and wered crounes in token of clennesse and chastite; but it shulde be longe tyme to reherse and speke of hem all before tyme and comynge of oure lorde Ihesu Crist, and it hathe be founde in the Bible. And after y tell you of sum good ladyes that haue be syn the nwe testament, that is to sein, sen God was borne of the holy mayden Marie; and, as the scripture praisithe the good ladies of that tyme, it is resone that we praisen sum ladies of the tyme whiche that we be, and of suche as in oure knowinge, as y shall saie of euery astate an ensaumple or twey, forto shew ensaumple vnto other; for the goodnesse and worshippe of hem that be now in oure dayes shulde not be hidde nor withdrawe, but they shulde be praised and putte in memorie, and regestred perpetuelly, as well as

* [Fol. 50, col. 2.] Of Roman ladies who lived 'chastely and cleanly,'

for as Scripture praiseth good ladies of old times, so should we those who live now.

Of Princess Jeanne, late Queen of France,

they that were here before, withoute ani disdayne. And furst y shewe you of the noble princesse Johanne, now late quene of Fraunce, for she was a woman charitable and of good lyff, full of deuocion and of almesdedes; and she kepte her astate so noble, and of so good ordenaunce, that it were gret thinge to recorde from point to point and in all wises. After, y putte the duchesse et *cetera*, that hathe had moche to suffre, and euermore she *hathe kepte her self in holy lyuinge, whiche were longe thinge to reherce and tell of her goodnesse and vertuous condicion. And also it is not to foryete the countesse moder vnto the erle et *cetera*, how that nobly she gouerned her selff and used holy lyff. Also, of a baronesse that was of this contree, faire and yonge, the age of xxv wynter whanne her lorde deide, the whiche was gretly required and desired of mani lordes and knigthis; but for the loue that she had vnto her lorde her husbonde, and vnto the children, she wolde neuer after be wedded, but lyued in gret perfeccion, wherof that she is highly forto be praised. And this good ladi was the baronesse Dartus.

* [Fol. 50b. col. 1.]

and many other noble ladies,

who lived good lives, and should be praised.

[CHAPTERS CXIV, CXV.]

[Examples of wives who have honoured and attended their husbands.]

Of a noble and fair wife,

Also, y shall tell you of a lady that was a knightez wif, how it befell vnto her sin the tyme and Iourney of Crecy, the whiche is xxvj^ti wynter agone[1]. This lady was faire and yonge and right gretly desired, but for no thinge she wolde not be wedded, but she loued and norisshed her children worshipfully and goodly; wherof that she had gret praisinge of the worlde. And yet she was moche more preised in tyme of her husbonde, for her husbonde was ungoodly, and right unlykly to haue so faire a lady; for she was a gentill woman and of worthi lynage, more thanne was her husbonde, and neuertheles she worshipped and loued her husbonde as moche as thow he had be the most goodly man of the royalme, and she dred hym and serued hym humbly, wherof the peple praised her merueylously.

who had an 'ungoodly' husband, whom she loved and honoured.

[1] Twenty-five years since the battle of Crecy.

And for *this cause this lady owithe well forto be putte in rememberaunce amonge other ladyes that were good, for there was neuer no reproche founde in her womanhode. And now y shall tell you of another good ladie, the wiff of a knight, and she was faire and yonge and of noble lynage, and her husbonde was right auncien, and turned ayen into childehode for age; and for siknesse and febilnesse he made the issues of his purgacions oueral and in his bedde, as a yonge childe; but this good lady was euermore entendaunt aboute hym, and serued him in as humble wise as thou she had be a chaumbrere. And vnnethe there might haue be founde a woman but atte sum tyme she wolde haue lothed her, or ellys to haue be right scoymous to[1] haue do the seruice as thes good lady serued her husbonde contynuelly. And atte diuerse tymes she was sent for to come vnto the daunces atte the festes amonge other ladyes, but right selden she wolde not come thereatte, nor no thinge might withholde her but that she was euermore redy atte the houre that she wost to do her lord seruice. And as ofte tymes it was sayde vnto her, "Madame, ye shulde be ioyfull, and use to playe and forto disporte you, and lete youre good olde husbonde slepe, for he takithe no rewarde but vnto hys reste." But she vnderstode and wost wel what suche speche was worthe, and she ansuered ayen, "In as moche as myn husbonde is olde and desirithe reste, so moche more y am bounde to wayte vpon *his seruice, to kepe hym in reste and from all dissese, in as moche as it may be in my powere, for that is my play and my gladnesse to be aboute hym, and forto do hym seruice unto his ease and plesaunce." For as forto saye as for her beauute and her youthe, there were mani that entreted her vnto diuerse worldely plesaunces, but she wolde neuer consent vnto no thinge contrarie vnto goodnesse, she was so true vnto her husbonde. And after, whan her lorde was dede, yef she were of good gouernaunce in her mariage, she was alwey after a devouute lady, and right good vnto God and vnto the worlde, and wolde neuer consent to be maried, but euer forthe she leued in

*[Fol. 50b. col. 2.]

Of a noble and young wife whose husband was very old,

whom she served continually,

though often prayed to leave him,

saying, 'my play and gladness is to serve him.'

*[Fol. 51, col. 1.]

[1] MS. ta.

Therefore she should be praised for her chastity and goodness,

chastite and clennesse; and therfor she owithe well forto be putte in rememberaunce and storied in scripture with other good ladyes. Al were it so that she was not a gret princesse, yet

as a good example unto others.

she owithe duly to be recomended in all worship and praisinge bicause of her goodnesse; the whiche is good ensaumple and mirrour vnto other ladyes and women; for the praisinge of hem that loue worshippe and trouthe shulde euermore be had in rememberaunce as they haue deserued. And therfor y haue tolde you of suche ladyes as haue be now late in oure dayes; but and y wolde reherce, and tell you of all my matere, it shulde be longe, for there be mani worthy ladies in the Reaume of

These ladies were true to their marriage, *[Fol. 51, col. 2.]

Fraunce, and in other contrees also. But these ladyes of the whiche y haue spoken vnto you, thei be withoute ani reproche, and aproued in thaire ma*riage, trew ladies, and afterwarde they leued chastely and deuoutly before God in worshipe and vnto the worlde, and refused all vayne plesaunces, wherfor that no creatoure might neuer speke of hem but in al goodnesse.

and took no new husbands,

And also ye may vnderstonde that these ladyes toke none nwe husbondes for worldely loue or flesshely plesaunce, al be it so that ofte tymes high astate obeyethe for love and plesaunce vnto lowe degree, as there haue be diuerse ladyes that haue do so; good entent shal haue grace, but mariage that be made in

as some that wed only for 'fleshly delight,'

other wise, there befallithe gret Inconuenient, as suche as wedde hem selff ayenst the wyll of kynne and frendes, and only for the flesshely delite. And whanne the tyme rennithe as from somer to wynter, as whanne plesaunce is fayled, and

and after repent.

they see hem selff lesse honoured, thanne ofte tymes they falle into Repentaille, so that loue and plesaunce is foryete; as the

Nightingales sing when amorous, but are afterwards silent.

nightyngales, as longe as they be amerouses, they synge plesauntly day and night; and whanne they haue reioysed thaire amerous desyre and plesaunces, thei make abace melodye, for thei synge no more. So that y passe ouer atte this tyme to speke ani more of these ladyes, or of suche matere. But, my faire doughters, take hereby a good ensaumple, that yef be fortune ye fall into good mariage, and afterwardes God take youre husbondes from you, wedde you not ayen vnauisely for

vain plesaunce, but werkithe bi the counsaile of youre true frendes, and not by the instaunce of *louinge peramours; for there befallithe gret repentynge vnto hem that putte thaire plesaunce in suche vnsuertee. And, therfor, to kepe the honoure, and that ye entre not into none reproche, but that all goodnesse and worship may come to you, close youre eres, and herkenithe not vnto the speche of faire spekers, for in suche wyse mani women haue be deceyued. But as now y wyll cese of this matere. *[Fol. 51b col. 1.]

[CHAPTER CXVI.]

[Of the honour and respect that attend a good life.] To bear a good name is to have great honour,

MY right dere doughtres, yef ye knewe the grete honoure and the gret welthe that is forto be well Renommed, to bere a good name, and to be well spoken of, whiche is[1] one [of] the grettest grace that may be in the worlde, ye wolde putte youre herte in payne to entende therto; right as a knight that desirithe worshippe and vaillaunce, the whiche he wynnithe by gret payne and laboure in hete and colde, and puttith his body in so mani aduentures of dethe, and all for to wynne worshipe and good name, as by straunge viages, by harde assauutes, by diuerse gret batailes, and by mani other gret perilles in armes. And after that he hathe suffered thus moche, thanne he is drawe forthe and putte vnto moche worshipe, and the princez yeue hym gret lordshippes and gouernaunces, for his noblesse and for he hathe no paraill in honoure of good name. Right so it is of a good woman, that in all places berithe a goode name of honoure and goodnesse, as she that hathe atte al tymes putte her payne in trauaile to kepe her body *vndefouled and in clennesse, and refused the delytes of youthe and of foule plesaunces, wherby she hath wonne good name and moche worshipe, for euermore to be putte in the nombre of good ladyes and of all good women, wherby she hathe also wonne the loue of God, and of her husbonde, and of the worlde, and the saluacion of the sowle, the whiche is the worthiest and the

and worth trouble to attain and preserve.

A woman to have a good name must keep herself clean,

*[Fol. 51b. col. 2.]

and so win the love of God, her husband, and the world.

[1] MS. "is is."

beste of all. For the sowle is the precious marguarite vnto God. And so it is ensaumple to all creatoures, in what wise they owe to preise a good woman; for she is as moche worthe in the sight of God for her goodnesse [and] vertu, as is the knight for his armes and worthinesse in batаile. But the right rule fallithe as now, for honoure is not yeue vnto hem atte al tymes that best hathe deserued it, as it might be shewed in diuerse causes, who so wold as forto saye of mani good women.

In God's sight a good woman is as much worth as a good knight.

[CHAPTER CXVII.]

[How foolish young men were reproved by their elders.]

Good women were praised, but others were scorned and put out of good company.

AN[d], therfor, y shall tell you upon that as y haue herde mani lordes and knightes speke, how good women were praised and had gret worship, and suche as were blamed of her gouernaunce, how they were scorned and putte out of companie of all other good women. And it is not yet longe tyme agoo that suche custume was vsed, that there was no woman so hardy that durst aforce her selff, for she were blamed of foly, to putte her self in the companie and felawship of hem that were vnreproued, that they shulde with gret disworship be putte awey from hem. As y shall telle you *of ij knigthes that were in that tyme, whiche were called Sir Raoul de Luge & Sir Piere de Luge, and they were bothe bretheren and knightes of gret worshippe, the whiche as in tho dayes desire[d] to do armes and sought worship in straunge cuntreies, and they hadde gret Renome, as Charmylour, Cicault, or Sarmitre, wherfor they hadde thayre speche and were herde in all places where as they come, for thaire worshippe and good name. Wherupon that and they sawe ani yonge man of thaire lynages do ani thinge that were not wele vnto worshipe, thei wolde blame hem, and teche hem before all peple. Wherfor yonge men dred hem in all places. And as y haue herde tell, the said Sir Piere de Luge, he was atte the feste where as were gret foyson of lordes, ladies, knightes, and squieres and gentilwomen; and so there come in a yonge squier before hem that was sette atte dyner, and salued the companie; and he

*[Pol. 52, col. 1.] There were two knights, brethren, of great renown,

who, when they saw any young men do evil, would blame them before people.

was clothed in a cote hardy upon the guyse of Almayne, & in this wise he come further before the lordes and the ladies, and made hem goodly reuerence. And so the said *Sir* Piere called this yonge squier with his voys before all the statis, and said vnto hym and axed hym, where was his fedyll or his Ribible, or suche an Instrument as longithe vnto a mynstrall. "Syr," saide the squier, "y canne not medill me of suche thinge, it is not my crafte nor science." "Sir," saide the knight, "y canne not trowe that ye saye, for ye be counterfait in youre araye, and lyke vnto a mynstrall, for y haue knowe herebefore all youre *Aunsetours, and the knightes and squiers of youre kyn, whiche were all worthi men, but y sawe neuer none of hem that were counterfait, nor that clothed hem in suche array." And thanne the yonge squier ansuered the knight and saide, "*Sir*, by as moche as it mislykithe you, it shall be amended," and cleped a purseuaunt, and gaue hym the cote hardy. And he abled hym selff in an other gowne, and come ayen into the halle, & thanne the auncyen knight saide opinly, "This yonge squier shall haue worshipe, for he hathe trowed and do bi the counsaile of the elder, withoute ani contraryenge." For all yonge folke that troue and be counsailed by the techinge and ensaumples of the olde wise, and they do and gouerne hem selff there after, they may not faile to come vnto gret worshippe. So that hereby is a good ensaumple how euery yonge man or yonge woman owithe to receyue the doctrine and techinge of hem that bene thaire eldres, and wiser thanne they; for all that they saye and teche, it is for the profite of hem that be yonge; but the yonge folkes now a dayes lust not to do there after, but they haue dyspite whanne they be blamed of thayre folye, and whanne they be more wyser thanne suche as be moche more cunninge, and as haue seyn the cours of the worlde longe tyme afore thaire birthe. For that is gret pite, as in youthe to be vncunnynge and vnknowynge of hym selff, for euery gentill man or gentilwoman owithe for to haue gret ioye to lerne, and for to *be blamed of euery vice.

And once when a young knight came vainlydressed, they pretended to think him a minstrel:

*[Fol. 52, col. 2.]

and so the young knight altered his dress,

and was praised for his respect to good counsel;

an example that the young should be guided by the advice of the old.

*[Fol. 52b. col. 1.]

For who so is a gentill nature desirithe naturaly gentilnesse and thinges vertuous, and louithe hym that counsailithe and techithe hym for his beter; but a cherlous condicion is all contrarie, for he desirithe nother vertu ne cuning, and he lackithe and hatithe hym þat saithe hym trouthe or counsailethe hym to worshipe. Now haue y shewed you how, in [what] wyse, they chastised the yonge men in tho dayes by good counsaile, and also how thei gaue good ensaumples unto the yonge ladyes and gentill women.

[CHAPTER CXVIII.]

[How ladies lose respect and honour by careless living.]

In the time of peace and feasting,

AS forto saie in that tyme it was the tyme of pees, & without werre, whanne the lordes and ladyes, the knightes and squiers of eueri astate in thaire degre, eche fested and felawshipped with other in mani Reuelles, and in diuerse plesaunces, as thei assembled atte mani tymes, bi gret loue and for honoure. The good knightes in that tyme, and hit befell by ani aduenture that lady or damoisell hadde ani il renouun or was blamed of folye & of her honoure, and she wolde putte her selff before ani of the good ladyes or damoyselles, all were it so that she were of gret estat and of high byrth and in richesse of mariage, anone the knight shulde of right come and saye vnto the said lady before all, "Madame, displese you not though this lady or damoysell of lower astate goo before or stonde aboue you, al be it so she be not of so noble lynage and of so gret Richesse as ye be of; but for as moche as she is not bla*med of her worshipe, and therfor she is putte before you in the nombre of good ladyes and of other goode women, to receiue the worship that she hathe deserued, and for to be know as she is without defaute. But yt may not be saide so of you; whiche thinge me displesithe, for here is none other assemble, but to worship hem that haue deserued it, and therfor meruaile you

any lady of ill renown, even though of high birth,

was put below those of good fame,

*[Fol. 52b. col. 2.]

not hereof." And in this wyse the auncyen knightes shulde furst putte them vnto worshippe that were of good name and renomme, wherof they hadden gret cause forto thank God, that had geue hem grace and might to kepe hem in suche clennesse and vertu, wherthorugh they were putte vnto so gret reuerence and honoure. And other for thaire foly receyued gret disworship and blame. And therfor it was good ensaumple vnto all gentill women, that, for the blame that they might here one of another, they douted and dradden forto do ani thinge other wise but well. But now atte this day, and that is pitee, there be mani that bere gret blame, and neuer the latter yet haue they gret worshipe, and more made of thanne suche as be right good, the whiche is straunge ensaumple; but there be sum that sayen therfor "asmoche worship haue they that do amys as they that be vndefamed, so that it berithe no force to do ill as forto do well; all passithe and vnder one thanke." But that is nother wel thought ne wel saide, for it is a gret vice. For truly, what chere or what sembelaunce that men make vnto *suche women in thaire presence, whan thei departith from them a felow saithe vnto another, "Loo! suche a gentill woman, she is right curteys and kynde, for she will suffre you to do with her all youre plesaunce, and mani a good felaw hath had his parte." And thus saithe one to another of suche women. And in this wyse, he that spekithe right fayre, and makithe her reuerence as his lady before her, whanne they be departed he spekithe suche worshippe of her as she hathe deserued. But suche women as be foles apercejue it not, but they seme that no man coude knowe nor aspie thaire fauute, for they be so bolde in thaire synne, and will not vnderstonde nor knowe thaire shame, so that the tyme is chaunged. But it were moche beter forto shewe hem thaire blame and thaire synne, as the auncyen knightes sheued vnto women thaire foly in that tyme, as here before y haue tolde you. Wherfor y wolde that the tyme were come ayen, to that entent to encrece the worship of all goode, and forto correcte [and] amende suche as be worthi and blame.

Wherefore thanks should be given to God.

But now those who are blamed have none the less worship.

[* Fol. 53, col. 1.]

Men speak well of women to their faces, but defame them behind their backs;

but foolish women perceive it not.

Women should think more of old times,

MOre and women thought upon the tyme that was before the birthe of our lorde Ihesu Crist, whiche was the space of .v. thousande yeere, as of women that were defamed, and most of wedded women, and it might be proued upon her by tweyn witnessis that and ani other man had fesshely companie with her but her husbonde, she shulde be brent or *stoned vnto the dethe, so noble and trwe was the lawe of God and of Moyses, ther was no richesse of golde ne syluer, nor for none estate, pore ne riche; and yet y vnnethe knowe no Royaumes atte this day, but the Reaumes of Fraunce and of Inglonde and the Base Almaigne, but that there is do iustice upon that synne, and the woman deyed that were founde in suche blame assone as the trouthe is yknowe, that is to saye, in Prouince, in Spaine, in Aragone, and in mani othe[r] Reaumes and contreies. In sum places thaire throtes be cutte, in sum places thei be brent, in sum places bothe man and woman putte alle quik in erthe, for the shame and punission of the synne. And this ensaumples is good for all women to here, now be it that there is no iustice do thereon in this Reaume, as there is do in other, yet neuertheles suche women as do amisse and use synne and folye, they lyue in blame, in esclaundre, and in gret disworship, and lese the name of thaire estat and noblesse before God and in this worlde, as forto yeue langage to speke vnto Iangeloures, that atte all tymes haue thaire disportes and scorningges in suche foule plesaunces, and outre hem self from the grace of God, and in the loue of the worlde, and depa*r*te hem selff from the companie of all good women, and putte hem selff oute of memorie of good name and renome for euermore. As it is conteyned in the olde ensaumples of tyme passed, wherof there might be mani ensaumples wrete, whiche were a *longe thinge to write, and y shall shewe you bi ensaumple as for the highest and the nobelest of whiche holy scripture makithe mencion, how almighti God praisithe the bounte of a good woman. And syn God with his owne mouthe praisithe so highli a good woman, well owithe all other creatoures to loue and praise all such as be good.

when a woman taken in adultery was stoned or burned; [* Fol. 53, col. 2.]

but in England, France, and the Netherlands there is no justice for this sin.

Yet women that do amisse live in blame and slander,

of which there are many examples in old times. [* Fol. 53b. col. 1.]

[CHAPTER CXIX.]

[How Christ speaks of good women.]

IT is' conteined in the gospell of the virgines, as oure Lorde preched and taught the peple, and he spake vpon the mater of women that liueden in clennesse, he likened suche a woman vnto a precious margarite, the whiche is a bright thinge, rounde, white, and clene, a stone so clere and faire that there is no tache therein, nor spotte of vnclenne[s]; and this is saide be a woman that is not wedded, and she lyuithe in uirginite, clennesse, and chastite; or ellys bi a woman that is wedded, and she kepithe truly and honestly the sacrement of mariage, & also by them that worshipfully and perfitly kepe thaire wedwhode, that lyuen in chastite and in sobriete. These be the .iij. manere of women the whiche God praisithe, and likenith hem vnto the precious margarite, that is all faire, withoute ani foule tache or ani foulenesse; for this saithe holy scripture, there is no thing beter thanne a good woman and rather more praised before God & the aungell thanne man. And by cause and Raisone that woman is of more light courage thanne man, that is, for asmoche as the woman * is ycome and was drawe oute of the man, and in asmoche as she is more feble to withstonde the temptaciones of the flesshe, whanne she withstondithe and ouercomithe the flesshe, in so moche she is worthi to haue the more merite and thanke before the man. And therfor God comparaged a good woman vnto a precious margarite, and also the scripture saithe in another place, how it were a foule thinge to take a faire suete rose and putte hem in a stynking vessell; right so the clennesse of a mayde or of a good woman that she misuse it not with vnclene men, that desyren false flesshely plesaunce; but the women kepe euermore the clennesse of uirginite, or elles trewe mariage, so that the foule synne of lecherie deface not the lyknesse of the precious margarite, the clennesse of maydenhode, the sacrement of mariage, the faithe of God

Christ compared a chaste woman to a precious pearl;

for a chaste maiden or a true wife

is greatly praised before God.

[* Fol. 53b. col. 2.]

The Scripture says a fair rose should not be put in a stinking vessel, nor a woman go with an unclean man.

If wives, maids, or widows misuse their virtues, they are like roses in stinking vessels,

and holy chirche, and the chastenesse of weduhode. For and these .iij. manere of woman misuse the vertues, these vertues beforesaide, the maide her maydenhode, the wyff her mariage, the wedwe her weduhode, thanne be they liche vnto the Roses in a stinkinge vesseĩ, for thei haue lost thaire fayrenesse, thaire suetnesse, and thaire vertu, for the vnclennesse that they be inne; and thanne they be right not apparent nor like vnto the precious margarite. Wel aught a woman be displesed and hate her selff in her vngoodly lyuinge, wher for her defaute and foly that she is putte oute of the nombre and memorie of *aĩ good women. As wherfor they aught wel to thenke upon these thinges, and she that is to marie and to be wedded, and she defoule her maydenhode, she lesithe her mariage and her worship and her good name euermore, she deseruithe shame and hate of her frendes; of women that be wedded, in brekinge thaire mariage thei lese aĩ worshippe, the loue of God, of her husbondes, and of aĩ her frendes, she lesithe aĩ worldely prosperite, and causithe her owne shame continuelly. For the harme the gret defamacion that fallithe bi that cause of brekinge of mariage yt were to longe forto reherce, but sothely it is gret displesaunce vnto God, for the more partie aĩ suche as breken thaire mariage as man or woman, there is departing of loue, falsinge the sacrement, and synne dampnable. And the deueĩ hathe suche pouere in hem, that thei make hem forto haue so gret delite in thaire synne and rybauudise, and so brenninge plesaunce, that they wol neuer eschew thaire synne, so that thei pursue vnto thaire endeles dampnacion. But true mariage is ordeined be God in the plesaunce betwene man and woman, is withoute dedly synne; and therfor the fende of heĩ hathe no pouer in that holy sacrement, but he peynithe hym euermore to eschauufe[1] and to draw the man or woman by sum falce delite vnto synne; and, as a smithe that is euer blowinge in the fire, and right so seruithe the ennemy of heĩ that besiethe hym euer forto kendiĩ and lyght the fere flame of dedly synne witheinne

[* Fol. 54, col. 1.] Unchaste maidens lose their marriage; false wives lose the love of God.

True marriage is ordained of God, and the devil has no power therein.

[1] MS. "eschauuse."

the hertis of man and woman bi fals delite, whereby *he bringithe the sowles vnto hell. For that is all his crafte and ioye, as a chosen hunter that chasithe all the day, and atte the night he takithe the beest, and ledithe it forthe with hym; and right so the ennemy dothe with suche men and women as lyuen upon thaire flesshely delite, man, mayde, wiff, or wedow, as it is saide before. And so saithe the scripture, that all suche as vsen to lyue after the brenninge desire of luxurie, and they haue take thaire fowle stynkinge flesshely delite, right so they shall be led into the brennyng flawme of the fire of hell, as saithe an ermite in the lyff of the olde fadres, "It is rayson that suche as haue lyued in the brenninge plesaunce of flesshely delite in this worlde, right so to be rewarded with the brennynge flawme of the fyre of hell, by right that one hete forto duell euermore with that other hete." And as almighti God saithe, "Ther shall nor good dede nor good lyff [go] vnrewarded, nor no wickednesse vnponisshed."

[* Fol. 54, col. 2.]

Man, maid, wife, or widow, that lives in fleshly delight,

shall be rewarded with the fire of hell.

[CHAPTER CXX.]

[How a knight's daughter lost her marriage by her vanity [1].]

I Shall tell you of a ensaumple of a knightes doughter that lost her mariage bi her nisite [2]. Ther was a knight that had iij doughters, of the which the eldest was wedded, and there was a knight that axed the secounde doughter bothe for londe and mariage; in so moche that the knight come for to see her that shulde be his wyff, and forto be assured and fyanced togedre, yef thei were plesed eche with other, for neither of hem ne hadde saie other before that tyme. And the damoiselle that knew of the knightes *comyng, she araied her selff in the best guyse that she coude, forto haue a sclender and a faire shapin body, and she clothed her in a cote hardy vnfurred, the whiche satte right streite upon her, and it was gret colde, gret froste, and gret wynde; and for þe simple vesture that she

A knight had three daughters,

and another knight came to wed one of them,

[* Fol. 54b. col. 1.]

who arrayed herself thinly to look well.

[1] par sa folie, p. 236. [2] pour sa cointise.

And the cold made her so pale that he chose her sister instead of her,

had vpon, and for the gret colde that was atte that tyme, the coloure of the mayde was defaced, and she waxe al pale and blake of colde. So this knight that was come forto see her, and behelde the coloure of her all dede and pale, and after that he loked upon that other suster that she had, and sawe her coloure fresshe and ruddy as a rose, for she was wel clothed, and warme ayenst the colde, as she that thought not upon no mariage atte so shorte a tyme, the knight behelde furst that one suster and after that other. And whanne he had dyned, he cleped two of his frendes and of his kynne, and saide vnto hem, "Sires! we be come hedir for to see the doughters of the lorde of this place, and y know wel that y shulde haue whiche that y wolde chese, wherfor y wolde haue the thridde doughter." And his frendes ansuered hym, that it was more worship vnto hym for to haue the elder. "Faire frendes," saide the knight, "ye see but litell avauntage thereinne, for ye knowe wel thei haue an elder suster, the whiche is wedded; and also y see the yongest, the fairest and fresshest of coloure, more plesaunt thanne her secounde suster, for whom y was spoken vnto forto haue in mariage; and therfor *my plesaunce is to haue her." And the knight axed the thridde doughter, whiche was graunted hym; wherof folke were meruailed, and in especial the mayde that went forto haue be wedded vnto the same knight. So it happed within short tyme after, thei maried the yonge damaysell, the whiche the knight hadde refused bi cause the colde had paled her coloure and withdrowe her fayrenesse; after, whanne she was well clothed and furred, and the wedir was chaunged to warmer, her colour and fairenesse was comen ayen, so that she was fressher and fayrer an hundred parte thanne was her suster, the knightes wiff; and so the knight saide vnto her, "My faire suster, whanne y was to wedde, and y come forto see you, ye were not so faire bi the seuenthe part as ye be now, for ye be now right faire and well coloured, and tho ye were all pale and of other coloure, and now ye passe youre suster, my wyff, in fayrenesse, wherof y haue gret meruaile." And thanne the knightis wiff ansuered, "My lorde, y shal tell you how

against the advice of his friends.

[* Fol. 54b, col. 2.]

But when they were married, he saw her that he had refused warmly clad and looking better than her sister his wife:

it was; my suster thought wel that ye shulde come forto fiaunce her as for youre wiff; and forto make her gentill, and small, and faire bodied, she clothed her in a symple cote hardye, not doubled; and it was cold' wynter, and gret froste, and gret wynde, and that permuued her coloure; [1] and y, that thought as muche to haue suche welthe and worship as forto haue you vnto my lorde withoute ani nisete, y clothed my selff in warme[2] furred gounes that kepte my body warme, wherfore I had' better colour than she had'[1], wherof I thanke God, For therfore I gate your loue; And' blessyd' be the houre that my suster clothed her self so lyght, For yf it had' not be so, ye had not take me for to haue lefte her." Thus loste, as ye haue herd' theldest doughter her maryage, bycause she coynted' her self. Now haue ye herd good' Ensample [3] how one ought not to coynte her body for to shewe it small and' better shapen[3], & specially in the wynter, in so moche that she lost her manere and colour. As ones it befell to Syre Foucques de Laual, as he told me vpon the fayt of this Ensample, of whome I shal speke, and' telle vnto yow what that happed' to hym.

when his wife told him how it was—

[*Caxton*, sign. l. ij.]

an example to dress ourselves warmly in winter.

[SECOND CHAPTER CXX.]

How loue wylle be kepte warme. Capitulo C xx [4]

Ire Foucques de Laual was a fayr knyght, [5] clene & wel besene emong other, & was of good' maner, and' of fayr maynten[5]. It happed to hym, as he told me, that ones he was gone for to see his peramours in the wynter season, that the froste was grete, and the wether passyng cold. He *thenne hadde

A knight went to see his paramour in cold weather.

[* l. ij. b.]

[1-1] *Fr.* et je, qui ne pensoye à tant d'onneur et de bien avoir comme de vous avoir à seigneur, ne me cointiay point, ainsçois estoie bien fourrée et chaudement vestue, si avoye meilleur couleur, p. 238, ed. 1854.

[2] The Manuscript ends here, and the concluding part of the book is given from Caxton's printed translation. His pause-bars (//) are not reprinted. Some capitals are added to his.

[3-3] *Fr.* comment l'en ne se doit mie si lingement ne si joliettement vestir, pour soy greslir et faire le beau corps. p. 239.

[4] *Fr.* De messire Fouques de Laval, qui ala veoir sa mie. Chappitre VI[xx] I[e].

[5-5] *Fr.* et moult net entre tous autres chevaliers, et si savoit moult sa manière et son maintieng.

[*Caxton.*] in the mornynge coynted hym self of a scarlatte gowne wel
But he was thinly clad, broudred, & of a hood of scarlatte sengle & wythoute furrynge,
and nought els he had on hym, sauf only his fyn sherte; For he
had no mantell, neyther gloues in his handes. The wynd and
the cold were grete, wherfore he had soo grete cold, that
and the wind made him pale; he became of colour black and pale, For the perles ne the
precious stones, wiche were on the broudryng of his sengle
gowne, couthe gyue hym no hete, ne kepe hym fro the cold.
There came another knyght, whiche also was amerous of that
lady, but he was not so gay aourned, ne so sengle of clothes,
but he had on hym good and warme gownes, & had a mantell,
and a double hood, and was reed as a cok, and had a good
and the lady preferred before him another knight, warmly dressed. lyuynge colour. The lady thenne welcomed this knyght, and
maade to hym better chere than she dyd to Syre Foucques, and
held with hym better companye. And sayd to Syre Foucques,
"Syre, hold yow nere the fyre, for I doubte that ye be not al
hool, for your colour is dede and pale." And he ansuerd that
his herte was ioyous and well at his ease.

This other knyght was fayrer to the lady syght than Foucques.
But within a whyle after, Syre Foucques aspyed the knyght,
whiche was goynge toward the place of his peramours. He
arayed hym otherwyse than he was wonte to doo, And so moche
hyed hym, that he came thyder as soone as the other knyght
dyd, for to preue how the mater and his faytte shold ende.
But afterwards he clothed himself warmly, and was then chosen by the lady. But certaynly he was thenne take of his lady for the fayrest and
best coloured. Wherfore he told me how loue wylle be kepte
hote and warme, And how that he had approuued hit. Ther-
fore hit is grete folye to kepe hys body sengle of clothes, for
to seme to the folkes syght better maad, and fayrer of body.
Yet vpon this matere I wylle reherce vnto you a grete mer-
ueylle, how many one deyd for cold.

[CHAPTER CXXI.]

Of the folysshe loue whiche surprysed and ouercame the Galoys and the Galoyses, wherfore many one of them deyd for cold. Capitulo C xxj. [*Caxton.*]

[FAyre doughters, I shalle telle yow of the Galoys and Galoyses, how the deuylle by his arte made many of them] to deye for cold, with the helpe of the flamme of Venus, goddesse of loue and of lecherye. It byfelle thenne in the partyes of Peytou and in other Countrees nyghe, that the goddesse Venus, whiche hath grete power vpon yongthe, that is to wete, vpon the yonge folke, (Forsomme she maketh to be amerous of loue resonable, And other of folysshe loue and vnresonable, wherof somme lese theyr honour and worshyp, And other bothe body & sowle, &) made many knyghtes and squyers, ladyes and damoysels, to loue peramours eche other, And to make an ordenaunce of a moche sauage and wyld guyse, and ageynst the kynde of the tyme, whiche ordenaunce was this, that in the somer they shold be clothed hote and warme with theyr furred gownes and with mantels and double hoodes, and euer fyre they shold haue in theyr chemenyes, were it neuer so grete a hete; And that they shold make of the somer wynter, & thus to the contrarye, In the wynter tyme; and as it was hard frosen, these Galoys & Galoyses dyd on theyre shertes but only a shorte and sengle gown withoute lynyng, and had no mantell ne hood, but sengle, for no grete cold ne wynd that myght come. And yet more, theyr chambres were withoute fyre, and dayly made swyped clene; And yf at that season ony herbe or grasse, or somme thynge fresshe and grene, myght be found, it was had into theyr chambres & strawed on the floor. And vpon theyr beddes they had thurgh al the nyght but only a sengle and lyght couerlet, and nomore they myght haue, after theyr owne ordynaunce. Ferthermore, it was ordeyned, that as soone as a Galoys cam ther as a Galoyse was, & yf she had ony husbond, he must by this ordenaunce go & take the Galoys horses, whiche last was come thyder, and ryde oute of his place, & neuer to

In Poitou the devil caused many to die of cold,

and to wear warm clothes, and have large fires in summer,

and wear thin clothing and go without fires in the winter.

Also the husband was to wait upon his wife's visitors.

[Caxton.] come ageyne as long as the Galoys shold' be with his wyf. And also, yf her husbond were a Galoys, & went to see his peramours, another Galoyse, & found' her husbond with her, it had be grete shame to the husbond yf he had abyden at home, neyther to haue ordeyned ony thynge whyles the Galoys had be with his wyf, for he had thenne no more power within his hows than had' a straunger. This lyf *lasted longe whyle, vnto the tyme that the most parte of them was dede and' perysshed' of the grete cold' whiche they suffred. Many of the Galoys deyde in theyr ladyes bedde, And' so dede in lyke wyse the Galoyses with theyr frendes and' peramours, scornynge them that were warme and' wel clothed'. And som of them were, to whome men must dysseuere theyr teethe wyth knyues, and' toste and Rost them before the fyre, as a chyken hard' of froste. Wherfore I doubte moche that these Galoyses & Galoys, whiche deyde by suche maner, were martired' by loue, & that as they deyde of cold', they shalle haue to the contrarye a grete hete and' a warme clothynge in the pytte of helle. For yf they had' suffred' for the loue of God, whiche suffred' soo moche for them, the tenthe parte of the payne and' dolour whiche they dyd' suffre for the fowle delyte of theyr stynkynge lecherye, they shold' haue hadde mercy and' grete guerdon in the other world'. But the deuylle, whiche euer is aboute to make the man and' the woman to dysobeye to God', made them to fele gretter delyte and' playsaunce in folysshe loue, than to doo somme seruyse vnto God'. And by this reason whiche wel is approuued', how the deuyll tempteth and' essayeth man and' woman, And' holdeth in perylle bothe the sowle and' the body; And hou he gyueth folysshe playsaunces and' many euylle maners, that is to wete, somme by couetyse to drawe to hym the good' & substaunce of other; And' somme he holdeth in grete pryde by the praysyng of them self and' dispraysynge of other; Some also by enuye, whanne they see other haue more goodes than they; Also by glotonye, wherin the body delyteth hym self, and' maketh hym to falle in-to the synne of dronkeship, whiche synne taketh fro them reason and' entendement and' maketh them to fall in-to carnal delyte. Eyther also by lecherye,

[* *Caxton*, f. iii. *b.*]

And this lasted till they were nearly all dead.

But if they had suffered for the love of God one tenth part so much, they would receive much reward in the other world.

The devil tempteth by envy,

gluttony,

makyng them to haue their peramours with them, and to loue them wyth folysshe loue and playsaunce, As dyd the folysshe Galoys and Galoyses, and amonge them suche a folysshe and brennynge loue that he brought them to an euylle ende, and to deye of dyuerse dethe. But, notwithstondyng al this, I saye not but that there is a trewe loue without blame and dishonoure, And wherof moche worshíp cometh. These ben trewe, the whiche requyre nothyng wherout may come ony falshed or abusion. *For he þat loueth not trewely, thynketh for to haue dishonoured his loue and her estate; And suche loue is not trewe, but is fals dyssymylynge and trecherye. Therfore to grete Iustyse may not be made of them; but so moche I telle yow well, that ther be of suche folke whiche ben of dyuerse maners, that is to wete, somme trewe, somme fals and deceyuable, and gyue no force at al but to haue theyr fowle delyte and wylle. And many suche folk is as now in this world, wherfore the world is hard to knowe, and moche merueyllous. And suche wene wel to knowe them self; but wors they knowe them self than done ony other[1].

[Caxton.] lechery, and other vices;

[* Caxton, l. iiii.]

and many such are in the world.

[CHAPTER CXXII.]

The Argument of the knyght of the Towre and of his wyf.

Capitulo C xxij

Y dere doughters, as for to loue peramours I shal tell yow alle the debate and stryf of me and of your moder. I wold susteyne ageynste her, that a lady or damoyselle myght loue peramours in certayne caas. For in loue is but good worshíp, withoute ony euyll be thought in it. In this thenne wherin is thought ony euylle is not loue, but rather it is grete falshede and mauuastye; wherfore take ye hede, And here ye the grete debate and stryf whiche was bytwene her and me. Thus thenne I sayd to your moder, "Lady, why shalle not the ladyes and damoysels loue peramours? For in certayne, me semeth that in good loue and trewe, maye be but welthe and honour, and also the louer is the better therfore, & more gay and Ioly; and also the more encouraged to excercyse

I will tell you all the debate I had with your mother about love.

I said that in love is wealth and honour, and the lover is the better for it;

[1] Caxton leaves out Chapter CXXIII. of the printed French edition, 1854, pp. 244-6: "Que nulle femme ne doit point croire trop legierement ce qu'on lui dit."

[*Caxton.*] also a lady is the better for loving.

hym self more ofte in armes, And' taketh therfore better maner in al estates, for to please vnto his lady or loue. And in lyke wyse dothe she of whome he is enamoured, for to please hym the better, as ferre as she loueth hym. And' also I tell yow that grete almesse it is, whanne a lady or damoysell maketh a good' knyght eyther a good' squyer." These ben my reasons.

[CHAPTER CXXIII.]

[* *Caxton*, l. iiii. *b.*]

* The answere whiche the lady of the towre maad' vnto her lord.

Capitulo C xxi[i]j

Then your mother said,

Henne ansuerd' to me your moder, "Syre, I merueyll me not, yf amonge yow men susteyne and' holde this reason, that al women oughte to loue peramours; But sith this debate and' stryf is come before our owne doughters, I wylle answere after myn aduys and' Intencion, For, vnto our children we must hyde nothynge. Ye say, and' so done all other men, that a lady or damoysell is the better worth whan she loueth peramours, And' that she shalle be the more gay, & of fayr maner and' countenaunce, And' how she shalle do grete almesse to make a good knyght. These wordes are but sport and' esbatement of lordes and' of felawes, in a langage moche comyn. For they that saye that alle the honour and' worshyppe whiche they gete and' haue, is comynge to them by theyre peramours, And' that theyr loue encourageth them to goo in vyages, And' for to plese to them by state of armes; but these wordes coste to them but lytyll to say, for to gete the better and' sooner the grace and good' wylle of theyr peramours. For of suche wordes, and' other moche merueyllous, many one vseth full ofte; but how be hit that they saye that 'for them and' for theyr loue they done hit,' In good' feyth they done it only for to enhaunce them self, and' for to drawe vnto them the grace and' vayne glory of the world'. Therfore I charge yow, my fayre doughters, that in this mater ye byleue not your fader. But I pray yow that ye hold your self clenly

"This is but sport;

therefore, daughters, believe not your father.

and' without blame, and' that ye be not amerous, for many reasons whiche I shalle reherce vnto yow. Fyrste, I saye not but that euery good' woman of age maye loue well and' better the one than the other, that is to wete, folke of worship and' honour, And' them also that shalle counceylle her for her owne helthe & worship. And' thus men oughte to loue, by this manere, the one more than the other. But as for to be so ferforth enamoured' in soo moche that this loue be mayster of her, and' maketh them to falle in somme fowle and' shamefull delyte, somtyme with ryght, and' somtyme with wronge, for the watche whiche men *haue vpon this shameful dede or feate, and' also suche dishonour and' escry, whiche soone is not put oute, And by the false watches & bacbyters whiche ben neuer cessyng to talke of som euylle rather than of somme good', wherby they take away & dyffamen the good' Renomme of the good' wymmen, and' of many a good' lady. And' therfore alle wymmen whiche ben not wedded may kepe and' hold' them self fro hit; And' that for many Reasons. The fyrste Reason is, by cause that a woman whiche is enamoured' of a man maye not serue God' of no good' herte ne trewe, as she dyd' before. For many one I haue herd' saye, the whiche haue ben amerous in theyr yongthe, that when they were in the chirche theyre thought and' melancolye made them ofte to thynke vnto theyr delytes and' to theyr peramours more than they dyd' to the seruyse of God'. And' also the arte of loue is of suche kynde, that whanne one is in the Chirche to here masse and' the dyuyne seruyse, and' as the preest holdeth the body of oure Lord' bytwene his handes, than cometh most to his mynde euylle and' fowle thoughtes. This is the arte or crafte of the goddesse that men calle Venus, the whiche had' the name of a planete, as I herd' saye of a good' and' trewe man, whiche preched and' sayd' how ones the deuylle entred' into the body of a dampned' woman, whiche was Ioly and' gaye, and' moche amerous. The deuylle that was within her body made her to doo many fals myracles; wherfor the paynyms helde her for a goddesse, and worshipped' her as a

[Caxton.]

Every good woman may love people of worship,

[*Caxton, l. v.]

but all women should keep from being the slaves of love.

Evil love is the art and craft of the goddess Venus.

[Caxton.] Venus gave counsel to the Trojans,

god. And this Venus was she that gaf counceylle to the Troians that they sholde sende Parys, the sone of kyng Priamus, into Grece, and that she sholde make hym rauysshe and haue with hym the fayrest lady of al Grece, wherof she sayd trouthe. For Parys dyd rauysshe the fayr Helayne, the wyf of the kynge Menelaus, for the whiche faytte or dede were slayne afterward more than xl kynges and .xii. C M other persones and mo. Wherof this Venus was of al thys grete meschyef pryncipall cause. She was an euylle goddesse, fulle of euylle temptacion. She is the goddesse of loue, whiche kyndeleth and chauffeth the amerous hertes, and maketh them to thynke bothe day and nyght to the Ioye and foule delytes of lechery; And specially whan they be at the masse or heryng *the dyuyn seruyse, the deuyl causeth this for to trouble their feythe and theyr deuocion whiche they haue toward oure Lord. And knowe ye for certayne, my fayr doughters, that a woman whiche is amerous shalle neuer sette her herte to God, ne she shall not saye deuoutely her houres or matyns, ne the hert open for to here the dyuyne seruyse of God. Wherof I shall telle yow an Ensample. Two quenes were at this syde of the see, which in Lent, vpon the Holy Thursday, in the Passion weke, took theyr fowle delytes and playsaunce within the Chirche duryng the seruyse dyuyne, And rested not of theyr foly tylle hit was alle done. Wherfore God, whiche was displeased wyth them for theyr enorme and fowle synne, made theyr fowle dede and faytte to be openly knowen amonge the folke, In suche wyse that they were take and putte vnder a grete and heuy coope of lede; And there they deyd of an euylle dethe. And the two knyghtes, theyre putyers, deyd also, as they that were flayne, they beynge yet on lyue. Now maye ye see how theyr fals loue was euylle and dampnable, And how the temptacion of Venus, the goddesse of loue and lady of lechery, tempted them so moche, that she made them to take theyr fowle plesaunce In suche holy tyme as vpon the Thursday and Holy Frydaye in the Passyon weke. By this Ensample is wel sene and knowen

and is the goddess of love, and leadeth people to lechery.

* [Caxton, l. v. b.]

Two queens went to church, and did evil there;

wherefore they died, and the knights, their paramours, were flayed alive.

how that euery woman amerous is more tempted wythin the Chyrche than in eny other place. And the same is the fyrst reason how a yonge woman must kepe herself fro suche folysshe loue, and not be in no wyse amerous. The other rayson is by cause of many gentylle men, whiche ben so fals and deceyuable, that they requyre euery gentylle woman that they may fynde; And to them they swere that they shalle kepe to them their feythe, and be trewe to them, and shalle loue them without falshed or deceyuaunce, and that rather they shold deye than to thynke ony vylonye or dyshonoure, And that they shalle be the better preysed for the loue of them, And that, yf they haue ony good and worship, it shalle come by them. And thus they shalle shewe and saye to them so many reasons and abusions, that a grete meruaylle is to here hem speke. And yet more they gyue oute of theyr brestes grete and fayned syghes, And make as they were thynkynge and Melancolyous, * And after they cast a fals loke. And thenne the good and debonayr wymmen that sene them, supposen that they be esprysed of trewe and feythfull loue. But al suche maner of folke whiche vsen to make suche semblaunt, ben but deceyuours or begylers of the ladyes and damoysels. For there is no lady ne damoysell that wold here them, but that they shold be deceyued of them by theyr fals reasons, whiche they shold not here. These ben contrary to the feythfulle and trewe louers. For he that loueth with god and trewe loue, as he cometh before his peramours, he is ferynge and dredefull lest he doo ony thyng that may displease her; For he is not so hardy to discouere ne say one onely word. And yf he loue her wel, I wene that he shalle be thre or four yere er he dar saye his secrete vnto her. But thus do not the fals louers; For they praye al them that they fynd, as aboue is sayd, And are not in drede ne in fere to saye al that cometh vpon theyr fals tongues; And no shame ne vergoyne they haue of hit; And al that whiche they maye vnderstand of them, they reherce and telle it amonge theyr felawes. And of them they hold theyre talkynge, wherof they laugh and scorne and

[Caxton.]

Many men are deceitful, and mislead women by false promises,

* [Caxton, l. vi.]

to whom no woman can listen without evil,

[*Caxton.*] and being afterwards mocked and scorned of them,

take theyr disporte of hit. And' thus by suche a waye they mocke and' scorne the ladyes and' damoysels, and' make newe talkynges and' lesynges of them whiche before were neuer sayd' ne spoken of. For they to whom they tellen hit, put to it rather somme euyll than somme good'. In so moche that, fro word' to word', and' by suche mockynge and' fryuolles, many ladyes and' damoysels ben ofte blamed'.

[CHAPTER CXXIV.]

How a woman ought not to here the wordes or talkynge of hym that requyreth her of loue. Capitulo C xxiiij.

If a man begin to talk of such things, a leave him, or call another to hear also."

Nd' to thende ye be not deceyued', kepe yow wel fro the talkynge of them. And' yf one begynne to resoune and' talke with yow of suche mater, lete hym alone, or els calle to yow somme other body to here hym say what he wil; And' thus ye shalle voyde and breke his talkynge. And' knowe yow for certayne, that yf ye doo thus ones or twyes, *he shalle nomore speke to yow therof, but in good' feyth at the last he shalle preyse and' drede yow, and' shalle saye, 'this woman is assured' and ferme.' And' by this maner of waye ye shalle not be put in theyr Ianglory and' talkynges, and' shall not also haue no blame ne diffame of the world'."

[* *Caxton*, I. vi. *b.*]

[CHAPTER CXXV.]

How the knyght answereth to his wyf. Capitulo C xxv.

The knight replies, "If some knight t seek to marry our daughter, shall she not love him?"

Henne I answerd', "Lady, ye be moche hard' & euyll, in as moche that ye wyll not suffre that your doughters be amerouse; And' yf so came that somme gentyl knyght, worshipful, myghty, and' puyssaunt ynough after theyre degree, had' sette his herte on one of them, and' be wyllynge to loue her, and' take her to his wyf, why shalle she not loue hym?" "Syre," sayd his wyf, "To this I shalle ansuere yow, It is so as to me semeth, that euery woman, mayde, or wydowe, may wel bete her self with her owne staf; For al men ben not of one condycion, ne of one manere; for that thynge whiche pleseth

to one is dyspleasyng to the other. And' somme ben, the [*Caxton.*]
whiche taken grete playsyre of the grete chere and' semblaunt that is done to them, And' that thynken but good' and' honeste. Some men ask their paramours to be their wives, but some do not.
And' som also ben therfore more curyous to demaunde and' aske theyr peramours to be theyre wyues. But many other ben, whiche are not of suche manere, but all contrarye; For whanne they see that theyr peramours paynen them self to make them chere, they preyse them lesse, And' within theyr hertes ben doubtyng of them, And', as they see them so lyght of wylle and' so enamowred', they leue them, and' demaunde them not for to be theyr wyues. And' thus many one, for to shewe them self to moche amerous, and' for to be to moche open in beholdynge and' in gyuynge fayre semblaunt, lese theyre maryage. For, in certayne, they that kepe them symply, and' the whiche gyuen noo fayre token or semblaunt to one nomore than to other, ben most preysed', and' they be therfore the sooner wedded'. Wherupon ye told' me ones an ensample whiche I haue not forgeten, which *happed to yow of a lady to whome I gyue no name, the whiche ye wente ones to see her, wyllynge to take her in maryage. She, that wyst and' knewe well how it was spoken of yow & her for her maryage, maade to yow as grete chere as she hadde loued' and' knowen your personne all the dayes of her lyf. Ye prayd' her of loue; but by cause that she whiche was not wyse ynough to ansuere yow curtoysly and' wel, ye demaunded her not; And' yf she had' hold' her self more secrete and' couered, and' more symply, ye had' take her to your wyf. Of whome I haue syn herd' saye that she hath be blamed', but I wote not for certayne yf it was so. And' certaynly, Syre, ye be not the fyrst to whome suche aduenture is happed'; For many wymmen haue lost theyr maryage by cause of theyr amerous loke and' fayr semblaunt. Therfore it is good' to euery woman vnwedded' for to behaue her symply and' clenely, and' specially before them of whome is spoken for her maryage. I saye not but that men must bere honoure to euery one after that they be."

* [*Caxton*, l. vii.]

The knight once went to a lady whom he was to marry, but was displeased with her freedom.

[CHAPTER CXXVI.]

[*Caxton.*] How men ought to loue after his estate and degree.

Capitulo C xxvj.

No woman should set her love on a man of lower degree,

Hat saye yow, lady, wold ye haue kept them so straitly that they shold not take somme plesaunce more to somme than to the other?" "Syre, I wylle not that they haue or take ony plesaunce of them that ben of lower estate or degree than they be of; that is to wete, that no woman vnwedded shalle not sette her loue vpon no man of lower or lasse degree than she is of. For yf she tooke hym, her parentes and Frendes shold hold her lassed and hyndered. These whiche louen suche folke, done ageynste theyre worship and honoure. For men ought to desyre ne coueyte nothynge so moche in this world as worship and the frendship of the world, and of hir Frendes, the whiche is lost as soone as she draweth oute her self oute of the gouernement and fro the counceyll of them. As I myght telle, yf I wold, an ensample of many whiche therfore ben dyffamed and hated of theyr parents & Frendes.

*[*Caxton*, l. vii. *b.*]

*"And therfore, Syre, as I theyr moder charge and deffende them that they take no playsaunce, ne that in no wyse sette theyr loue to none of lower degree than they be come of, Ne also to none of hyhe estate, whiche they may not haue to their lord. For the grete lordes shalle not take them to theyr wyues; but alle theyr louynge loke and semblaunt, they do it for to deceyue them, and for to haue the delytes and playsaunce of theyr bodyes, and for to brynge them into the folye of the world."

nor yet of higher estate.

[CHAPTER CXXVII.]

How wedded wymmen, whiche haue sette theyr loue to some of lower degree than they be of, are not worthy to be callyd wymmen. Capitulo C xxvij.

Women that set their love on wedded men, priests, and servants,

"A Lso, they whiche putte and sette theyr loue on thre maner of folke, that is to wete, wedded men, prestes, and monkes, and as to seruauntes and folke of noughte,

These maner of wymmen whiche take to theyr peramours and [Caxton.]
loue suche folke, I hold them of none extyme ne valewe, but that are more evil than harlots, that sin for poverty.
they be more gretter harlottes than they that ben dayly at the
bordell. For many wymmen of the world done that synne of lechery, but only for nede and pouerte, or els by cause they haue ben deceyued of hit by false counceylle of bawdes. But alle gentylle women whiche haue ynough to lyue on, the whiche make theyre peramours or louers suche maner of folke as before is sayd, it is by the grete ease wherin they be, and by the brennynge lecherye of theyr bodyes. For they knowe wel that, after the lawe of theyr maryage, they may not haue for theyr lordes, ne to be theyr husbondes, men of the chirche, ne other of no valewe. This loue is not for to recouere ony worshiip, but alle dishonour and shame."

[CHAPTER CXXVIII.]

How hit is almesse to enhaunce a man into grete valour.

Capitulo C xxviij.

"A T the leste, syth ye wylle not graunte ne accorde that [Caxton, l. viii.]
youre doughters loue no man peramours as longe as they shalle be vnwedded, please it yow to suffre that, whanne they shall be wedded, they may take somme plesaunce of loue, for to hold and behaue them self the more gaye and Ioyefull, and for the better knowe theyr behauynge and maner emonge folke of worshiip. And, as before this tyme I haue sayd to yow, It were to them grete welthe and worshiip to make a man of none extyme ne of valewe to become of grete valour."

[CHAPTER CXXIX.]

The answere of the lady of the Towre. Capitulo C xxix.

"S Ire, to thys I ansuere yow, I wylle well, and am content, Women should make cheer to all worshipfulle men according to their degree;
that they make good chere to all worshipfulle men, And more to somme than to the other, that is to wete, to them of gretter name and more gentyl, or els better men of theyr persones, And after that they bere to them worshiip and honour, And that they synge and daunce before them honour-

[*Caxton.*] but only to give to men such love as will make them better and more honourable.

ably. But as for to loue peramours sythe they shall be wedded, withoute it be of suche loue as men ought to bere vnto folke of worshippe, for to loue and worshippe them after that they be worthy and of valour, And whiche haue had grete payne and trauaylle to gete and acquere glorye and worshyp by theyr valyaunce in armes, These must be loued, doubted, serued, and honoured, withoute hauynge in them ony plesaunce, sauf only for the bounte of them. But to saye and hold hit good, that a wedded woman shold loue and haue a peramour, Ne take the othe and feythe of none, to thende that they be theyr louers and peramours, Ne also to gyue their feith and othe to none, I trowe and wene certaynly that no lady ne damoysell wedded, ne woman of other estate, shall not put her estate and worship in this balaunce, for many reasons; the whiche I shalle declare vnto yow. Wherof the fyrst is as before I told yow, that none woman amerous shalle neuer be soo deuoute in her prayers, ne to here the seruyse of God, as she * was before. For oute of loue spryngen and comen to many thoughtes, and Melancolye, as men sayn; And many one ben so enamoured and enflammed of loue that, yf they herd ryng the last peel of a masse, and that they knewe that theyr peramoure wold haue come to see them, they shold lese the masse for to please to theyr peramoure. This is no game egaly parted. But suche is the temptacion of Venus, the goddesse of lecherye. The other Reason I doo compare to the mercer, whiche weyeth his sylke whiche is fyn and lyght, but yet he maye put so moche of it into the balaunce that it shalle ouerbere the weyght whiche is at the other syde of the balaunce; That is to saye, that the woman may be soo moche enamoured, that lasse she shalle loue her lord therfore, and that the loue, worship, and cheuaunce whiche he shold haue, she shalle take fro hym, and gyue it to other. And for certayne, a woman may not haue two hertes, no more than a greyhond may renne after two bestes. Therfore, Impossyble is that she myght loue her peramour of trewe loue, and her lord also, withoute faute or deceyuaunce. But God and Reson naturell con-

No amorous woman can pray deuoutly, * [*Caxton, l. viii. b.*]

nor love her lord duly.

strayneth[1] her. For, as the clerkes say, and the predycatours, [*Caxton.*]
God began the world by maryage of man and woman; And God hym self, whanne he came in to this world, he spake and treated at a sermon that he made of maryage, sayeng that maryage is a sacrament Ioyned and annexed of God to the man and the woman, & how they be but one body, and that they oughte to loue eche other more than fader ne moder, ne other creature. And therfore, syth that God hath assembled them, no man mortal ouȝt not to separe them, ne take fro them the loue whiche is bytwene them. This, sayd God of his owne mouthe. And therfore at the dore where as the preest maketh them to swere that they shalle loue and kepe eche other, bothe seke and hole, And that they shalle not gwerpysshe or leue eche other for none other better or worse; and therfore I saye, syth the creatour of al the creatures sayd so, it is but one thynge and one body, that men ought to gwerpysshe and leue al other worldly loue, for to take the loue whiche oughte to be in maryage, how thenne shold the wedded woman gyue her loue ne do ony oth to some other, withoute consent of her lord? I trowe that, after *the wylle of God and the commaundementes of holy chirche, that this may not dewely be done withoute feythe be broken of one syde or of [o]ther, and many horryble dedes done. For in good feythe I doubte not but that they whiche ben amerous, and gyuen theyr feythe to other men, louen but lytel or nought theyre husbondes, and that they be cursed of God."

God began the world by marriage,

and men and women swear in church to love each other;

how then can a woman give her love to another?

*[*Caxton*, m j]

[CHAPTER CXXX.]

How a woman whiche wylle kepe her honour must doo ne shewe no manner of semblaunt to none. Capitulo C xxx.

Here ben yet other Reasons for to kepe the loue of her "t lord clenely, withoute daunger or parylle, that is to wete, ageynst enuyous folke that haue euylle and cursed tongues, whiche maken the fals reportes; that is to saye, that yf ony woman maketh somme semblaunt of loue to some man, And yf that somme other her seruaunt, or ony other body, perceyueth it, As they shalle be departed fro her, they anone shalle

If a woman love a man, and her servant or another see it,

[1] *Orig.* constrayueth.

[*Caxton.*] it will be talked of, and she will be blamed,

talke and' speke therof before the folke; And' thus shal the wordes soo ferre goo, that at the laste, men shalle saye that she hath fawted' in dede; and by this maner is a good' & trewe woman blamed and dishonoured'. And' yf hit befalle that by somme aduenture her lord' haue ony knowlechynge of hit, he shalle take her in hate, and' of hertely loue he shalle neuer loue her, And' euer he shalle saye euylle of her. And thus is the trewe loue of maryage lost and' go fro them, and' neuer parfyght Ioye ne loue shalle they haue togyder. And' therfore grete parylle is to euery wedded' woman to put her lord' and' his estate, & the welthe & Ioye of her maryage, in this balaunce & in suche peryllous auenture. Wherfor I counceyll not to no good woman to haue ony peramour, ne to be amerous, in so moch that she be subget to other than to her lord; for by suche a cause many good maryages haue ben left & forgoten, &, for one word' that is come therof, an C euyls ben comen therfor. I shal telle yow therof one example of them whiche ben dede, & haue fynysshed theyr lyues by the peryls whiche ben in folysshe loue. The lady of Coussy & her peramoure deide therof, & also dyd' the castellayne of the Verger, And' after her the duchesse, *And' also many other deyde therof, only for the loue, and' the most parte withoute Confessyon or shryfte, wherfore I wote not how they doo in the other world'. But I doubte not but that the delytes and' playsaunces whiche they tooke therof in this world' shalle be to them derely sold'. And' the delytes of them that ben amerous ben suche, that for one Ioye that they receyue of hit, they suffre and' haue therfore an C dolours, And' for one worship, honderd' shames. And' euer I haue herd' saye, that a woman amerous shalle neuer after loue her lord' with good' herte, but that she shalle euer be in Melancolye and in smalle thoughtes."

and lose her husband's love.

Of many ladies who died without confession,

* [*Caxton*, m. i. b.]

and for one joy they had they suffer now a hundred griefs.

[CHAPTER CXXXI.]

How a knyght loued' the lady of the Toure. Ca. C xxxj.

"Ady, ye make me to be merueylled' how that ye so sore discounceylle them to loue. Wene ye to doo me to

byleue that ye be so trewe in your spekynge, that ye neuer were amerous? Certaynly I haue wel herd the complaynte of some, of whome ye hold wel your pees." "Syre," sayd the lady, "I trowe that ye wold not byleue me yf I told to you the very trouthe therof; but as for to saye I haue ben prayd of loue, I haue many tymes perceyued how somme men were aboute to speke to me therof, but euer I brake theyr wordes, & called to me somme other, wherby I dyd breke theyr faytte. Wherof ones hit befelle, as many knyghtes and ladyes were playenge with me, that a knyght sayd to me how that he loue[d] all the ladyes that ben in this world. And I dyd demaunde and asked hym yf hit was long syn that sekenes & euylle had taken him. & he answerd that it was wel ij yere gone and past, and that neuer he durst telle it to me. I thenne ansuerd to hym that it was nothynge of that space of tyme, & that he hasted hym to moche, and that it was but a temptacion, & that he shold goo to the chirche for to cast vpon hym holy water, and that he shold saye his Aue maria, & that his temptacion shold sone after go fro hym, For the loue was newe. And he demaunded of me why. And thenne I sayd to hym that none peramoure or louer ought not to saye to his lady that he loueth her, *tyll the tyme of seuen yere and an half be passyd & gone, and that it was but a lytell temptacion. Thenne he wende to haue argued, and put many reasons vnto me, whanne I sayd al on hyghe: 'Behold ye all what sayth this knyght, whiche is but two yere syn he loued fyrst one lady!' And thenne he prayd that I shold kepe my pees therof, and that in good feythe he shold neuer speke to me therof. But at the last he sayd to me, 'Lady of the Towre, ye be moche euylle and straunge; and also after your wordes ouer prowd in loue, I doubte that ye haue not be euer so straunge. Ye be lyke the lady of the fucille, whiche said to me thus, that she wold neuer here ne vnderstand the noote and wordes of none, sauf one tyme that a knyghte prayd her, but she had an vncle whiche she made to hyde hym self behynd her, for to here and vnderstande what that the knyght shold seye; wherin she dyd

[Caxton.]

The lady tells the knight

that a knight talked to her of love;

but she told him to wait seven years, and a half

* [Caxton, m. ii.

and he replied she was evil and strange.

[*Caxton.*] grete treason. For he wende wel secretely to saye his rayson, and' wend' not that ony one had' herd' hym, but her self alone. Wherfore I dare almost say that bothe yow and' she be but grete spekers, and' lytell pyteous of them that requyre mercy and' grace; And' she is of your oppynyon, that no ladyes or damoysels may not disporte them with none other than with theyr lord, for the resons which ye haue sayd before.' But, syre, sayd thenne the Lady of the Tour to her lord', as for your doughters, ye may saye to them and charge them of that what shalle befalle yow, but after the faytte or dede ryght shall be done. Syre, I pray to God' that to worship and' honour they may come, as I desyre. For myn entencion and' wyll is not to ordeyne vpon none ladyes ne damoysels, but yf hit be vpon myn owne doughters, of whome I haue the chastysement and' charge. For euery good' lady or damoyselle, yf God' be pleased', shalle gouerne and' kepe hem self well to theyr worship and' honour, withoute I, that am of lytell wytte and lytell knowynge, entremete me therof."

The Lady of the Tower prays that her daughters may come to worship and honour.

[CHAPTER CXXXII.]

Yet speketh the knyght of the Toure. Capitulo C xxxij.

m ij

* [*Caxton*, m. ii. *b.*]

"a T the lest, my lady, I wylle yet argue to yow, sayeng' that, yf she may seme to come vnto worship and' valour, the whiche had neuer, ne also shold' haue courage ne hardynes to put hem self in payn to haue hit, but it were for the loue and' playsyr of his lady, and' by good' trust to be a good' knyght, and' Renommed' amonge the valyaunt and' hardy, for to gete worship and' the grace of his peramour. And' for a lytell chere, a man comynge of lowe degree may be enhaunced' by his loue, and' be compted' amonge the worthy and' valyaunt."

Yet the knight said that love raised men of low degree.

[CHAPTER CXXXIII.]

How one must be wyly and' subtyll for to discouere his loue. Capitulo C xxxiij

The Lady of the Tower replied, that

"S Ire, hit semeth me that there be many maners of loue, And', as men saye, the one is better than the other. For yf hit

be so that a knyght or squyer loueth somme lady or damoyselle [*Caxton.*]
by worshyp and honoure only, And for to kepe her worship knights love for worship and honour
and the curtosye of her, and for the good that she shalle do to only.
hym, suche loue is good, whiche is wythout prayer or request."
"What, lady, yf he requyreth her to kysse or embrace hym, it
is no force, the wyndes blowen it awey!" "Ha, a! Syre, I The lady replies
answere vnto yow, that as wel to my doughters as to other that
me semeth; And therto I consente, that they maye make to
them good chere, and that they kysse them before all, to thende
that they lose not theyr valour. But, as for my doughters
whiche ben here present, I defende and withsaye to them the
kyssyng, and alle suche maners of disportes. For the wyse lady that kissing is parent and
Rebecca, whiche was ryght gentylle and noble, sayth, the cousin to foul deeds.
kyssynge is nyghe parente and Cosyn vnto the fowle fayte
or dede. And Sybylle sayth, that the fyrst signe or token of
loue is the loke or beholdyng; and after the amerous loke they
come to the kyssynge, and thenne the dede or faytte; The
whiche dede taketh awey the loue & worship of God & of the
world; & thus they come from one dede to another. & I lete
you know that me semeth that, assone as they suffre them to be
kyssed, they * put them self in the subiection of the deuyll, * [*Caxton*, m. iii.]
whiche is to subtyll. For suche one weneth wel at the
begynnyng to kepe hym fermely and be stronge, the whiche
he deceyueth by his subtyll arte and craste, and by suche
kyssynges. And thus, as one kyssynge draweth to hym another,
And as the fyre kyndeleth a strawe, and fro that strawe it As one straw setteth a
cometh and kyndeleth another, & thus atte last the bedde house on fire, so love
is a fyre, & the hows also; in lyke wyse is it of suche loue. kindleth evil.
And yet I charge yow, my fayre doughters, that ye be no
players. For suche playeng causeth oftyme many a folysshe
loke and beholdynge, by the whiche may perauentur come
blame and euylle renomme. I herd ones reherce and saye a The Duchess of Bavaria
tale of the Duchesse of Bauyere, how that she had wel twenty
subgettes, as men sayd, the whiche loued her, and to eche of
them she gaf signe and token of loue. She playd with them at
the tables, and wan of them coursers, and hakneys, and dere

[*Caxton.* took gifts from many who loved her, but was defamed at last.

and' ryche furrynges, and' also rynges and' precious stones, and' many other Iewels; and' grete prouffyte she had by them. But, for certayne, she coude neuer kepe her self so wel, but that at the last she was blamed' and' dyffamed'. And' better it had' be for her worshyp, that she had bought and payed' alle that she had' of them half derer more than it was worthe. Therfore grete perylle is to euery lady or damoysell, and' to all other good' and' worshipfull wymmen, to vse suche playenge and' be of suche lyf. For the most appertyse and' wyse fynd' them self at the last, by suche delynge mocked' and' blamed', and' fowle dyffamed'. And' therfore, my fayre doughters, take ye here good' ensample, and' be ye not to curyous to ony playe for to wynne suche ouches or fermaylles; For, by the couetousnes to gete and' haue suche Iewels for nought, many a woman put her self in subiection; and' oftyme it befalleth therfor that they be deceyued. And' thus is it good to aduyse and' beware hym self before the comynge of the stroke."

Many a woman is led to evil by covetousness.

[CHAPTER CXXXIV.]

How the holy lady approuued' the heremyte. Ca. C xxx[i]v.

m iij

[*Caxton, m. iii. b.*

Ayr doughters, I wylle telle yow one of the last ensamples of this book. It is of a full good lady whiche is moche to be preysed. And this ensample is reherced in the booke of Vitas Patrum, how the wyf of the prouost of Acquylee approued an holy Heremyte by his bounte.

A holy hermit lived twenty-five years on bread and herbs,

Ther was thenne an holy Heremyte in an heremytage, the whiche had' ben there by the space of xxv yere, where as he ete but breed' and' herbes and' Rotes, And' ofte he fasted', and' was of good' and' holy lyuynge. This good' and' holy Heremyte beganne ones vpon a tyme to saye, "A, good lord', my creatour and' my maker! yf ageynst the I haue ony thyng myspryseď, I demaunde and' crye to the, mercy; and' yf I haue this xxv yere done ony good', dwellyng stylle in this Heremytage, what meryte shalle I haue therfore?" A vysyon came sone to hym, by the whiche hym thought that he sawe oure Lord', whiche sayd' to hym, "Thow shalt haue the meryte of the prouost of

and in a vision was told to go to Aquileia,

Acquylee and of his wyf." And thenne, whanne he hed seene this vysyon, he sayd that he shold neuer reste tylle he come into Acquyllee for to enquere of the lyf and condycions of the prouost and of his wyf. He wente thyder, And, as God wold, thurgh the grace of the holy ghoost, the prouost and his wyf knewe wel the comynge of this Heremyte, and the cause also why he came thyder. It befelle thenne, as the Heremyte was nyghe by the Towne, he sawe the prouost, whiche yssued oute of hit with a grete companye of men, and wente to make Iustyse of a Squyer, whiche had slayne another Squyer; And was the prouost rydynge vpon a fayr courser, And had on hym a fayre gowne of sylke rychely furred, And all his men that were aboute hym wel clothed & arayed. And as sone as the prouoste sawe the Heremyte, he knewe hym, as the wylle of God was, and callyd hym, and sayd, "Good and trewe man, goo ye home to my wyf, and take her this rynge, And telle her that she doo to yow as she wold doo to me." The Heremyte demaunded of hym what he was. And he answerd to hym that he was the prouost of Acquyllee. The Heremyte thenne, that sawe hym in suche estate and soo Rychely clothed, was abasshed, and ryght sore merueylled, that he *was so coyntely arayed, and that he wente for to make a man to be hanged. He wyst not what he shold thynke or saye, and was al troubled and abasshed, And hym thought that he had nothynge deserued of God. But neuertheles he wente to the prouostes place, and founde there the lady his wyf, to whome he toke the rynge, and said vnto her that her lord sent hym thyder, And that she shold doo to hym as she wold doo to hym self. The good lady receyued hym, and made the table to be couerd, & prayd hym to sytte before her. She made hym to be serued of grete plente of good and delycate metes, and of good wynes. And the Heremyte, whiche was not wont to haue before hym suche metes, Neuertheles he ete and dranke there, And sawe how the good lady toke the good metes that were put before her, and how she brake and dressed the good capons and other metes, And thenne she dyd put it al togyder in a

[*Caxton*] where the provost sent him to his wife, * [*Caxton*, m. iiii.] who received him with honour,

[*Caxton.*] grete dysshe, and sente it to the poure folke, And toke only for her refection brede and water; And thus she dyd euery day, bothe at souper and at dyner. And as the euen came, she had the Heremyte into her chambre, whiche was rychely hanged with cloth of sylke, and nobly dressed and arayed, and sayd to hym, "Good and trewe man, ye shall lye in the bedde of my lord and in his chambre." The Heremyte wold haue reffused it; but the lady sayd that she wold do the comaundement of her lord, And that for certayne he shold lye there. There she made to be brought to hym good spyces, and stronge and good wynes, wherto the good Heremyte tooke soo good a sauoure that he ete and dranke soo moche, that he was dronke, and ful Ioyous in his spekynge; For the good wyn had soone ouercomen hym, by cause he was not wonte to drynke of hit. He wente to bedde, and the lady vndyd her clothes, and leyde her self by hym, and beganne to embrace and taste hym. And the Heremyte, that moche hadde taken of metes and drynkes, awaked, and his flesshe beganne sore to be meuyd, And wold haue accomplysshed the faytte or dede of fornycacion with the lady. Thenne sayd she to hym, "Swete Frende, whanne my lord wyl haue to doo with me of suche thyng, he goeth fyrste to bathe, and wassheth hym selfe in that Tubbe, whiche ye see yonder full of water, for to be the more *clene and fayre." And theremyte, whiche thoughte to nothyng than to fulfylle and accomplysshe his wyll, sterte in the tubbe full of water, and bathed and wasshed hym in the water, whiche was cold as ony yse; and anone he was as half dede of cold. Thenne the lady called hym to her; And he came alle shakynge, For his hete was gone, and also his euylle wylle. And the lady embraced hym ageyne so moche that he gate hete, and was so chauffed that he wold haue done his folysshe delyte. And as she sawe hym soo chauffed and so brennyng in that fowle delyte of lecherye, she prayd hym that he wold, for the loue of her, goo and wasshe hym ageyne in the tubbe, for to be the clener; And he, that yet had not slepte and was full of myghty and stronge wynes, as a man oute of his wytte, rose vp oute of the bedde,

and made him lie in her lord's bed.

And he was heated with wine,

so that when the lady came to bed to him, he would have embraced her, but she bade him wash in a tub of cold water;

* [*Caxton*, m. iiii. *b.*]

and this he did the second time,

and wente and bathed hym ageyn into the tubbe; and anone [*Caxton.*]
the cold water made hym feble & hard for cold. Thenne the
lady called hym to her ageyne; And shakynge he came to her,
as he dyd before; his teeth shoke and bete eche other for
cold, And alle his grete hete was passed and gone. The lady
roose vp, and couered hym well with warme clothes, and lefte
hym alone, to thende he shold take his reste. And soone
after, as he was a lytyll warme, he fylle into a slepe, for his and then fell asleep.
hede was ryght pesaunt and heuy, And he awoke not tylle the
morowe was come. To his rysynge cam an old preest or
chappellayne, whiche demaunded hym how he dede. And
whanne he perceyued that he laye in so fayr a bedde, and that
he was so taken and surprysed, he was full of shame, and In the morning he was ashamed, and asked about the provost and his wife.
moche merueylled how in that dronkeship and folysshe wylle he
was falle. He thenne sawe wel, that they were of gretter
meryte than he was, And demaunded of the Chappellayne, of
the lyf and gouernaunce of the Prouost and of his wyf; And he
told hym that the most parte of the dayes of the yere they
wered the hayre, And that the good metes whiche were
brought at the table before them they sente to poure folke,
and ete black brede and metes of lytyll sauoure, and dranke but
water; And how they fasted the most parte of the weke. He
after demaunded of hym why that tubbe full of cold water was
sette by theyr bedde; And he answerd that it was put there for
to kepe them fro the brennynge wylle of *lecherye, for as *[*Caxton*, m. v.]
soone as she or he is chauffed, and their flesshe mouyng to that
fowle delyte, they ryse out of the bed, & wasshe and bathe
them self in this tubbe, whiche is ful of water, excepte one
daye of the weke. Thenne as theremyte had this examyned the
old Chappellayne vpon the faytte of the prouost and of the
lady his wyf, and that he was well certayne how they ledde
theyr lyf, he thought that the prouost, how be it that he
were nobly and Rychely arayed withoute, and to the sight of
the folke, whiche secretely, vnknowynge to no man, bare and
had on his flesshe the hayre, and made good Iustyce and the
execucion of the mysdoers to be done and executed bifore hym,

[*Caxton.*] was worthy to haue, and also his wyf, seuen tymes more meryte. For he remembryd hym of the fowle dede whiche he wold haue commysed or done with the good lady, And how she essayed, wherof he was moche vergoynous and shamefull, and within his herte he cursed hym self that euer he departed oute of his heremytage, and that in trouthe he was not worthy to pulle of theyr shone and hosen fro theyr legges, wherfore fro thens he departed shameful and wepynge, sayenge with a hyghe voys, "Fayre God and good lord, I knowe no gretter tresour more noble ne more precious than is the good lady whiche hath essayed me, sene my foly, and approued my fallace and decepcion; And veryly she is wel worthy to be called and named the precious Margaryte, as ye sayd in the Euangely." Thus spake the holy Heremyte in hym self allone, and repented hym of his mysdede, and humbly cryed to God mercy, praysynge the good lady of her good lyf. Therfore a woman is to be preysed whanne she essayeth her self, and that she can resiste ageynst the temptacions of the deuyl, and ageynst the feblenes of her mortal flesshe, the folysshe wylle of her fowle delyte. And thenne, as that fowle and dampnable delyte is by them accomplysshed and done, they repente them of it; but it is to late, For the deuyl, as he hath purchaced and brought them therto, he holdeth them in his subiection, and for his seruauntes, and assembled and bynde them togyder, in suche wyse that with grete payne they may be vnbound.

And thinking of the past night, he was ashamed and cursed himself,

and repented of his folly.

[CHAPTER CXXXV.]

[*Caxton, m. v. b.*] How the deuylle tempteth many one of the synne where as he fyndeth them most wyllynge and redy to.

Capitulo C xxxv.

A great lady was a widow, with one married daughter,

IN Ensample I shalle reherce vnto yow of a grete lady, a whiche was lady to a Baron. This lady was longe tyme in the state of wedowhede, and had but a doughter, whiche was wedded to a grete lord. She thenne became seke,

and' laye in her dedely bedde, and' made the cheste, where as her tresoure was in, to be sealed', and' the keye to be brought vnto her, whiche she put in a lynen clothe vnder her bak. The dethe ranne fast vpon her; and' she, whiche had' euer thou3t to her tresour,, lyfte vp her hand', makynge signe or token that none shold' approche ne come to her back. And' thus she dyd' styll, tylle that she deyde, and' rendryd' her sowle oute of her body. Thenne came the doughter, whiche was a grete lady, and' demaunded' of them that were at her deth yf she had' ony tresour. They ansuerd', that they knewe of none, but thought that she had' some, and' that yf she had' ony, it was hyd' somwher aboute her bedde. They told' to her the maner of her moder, and' how she wold' not suffre that ony body shold' come by her, and also how she maade a cheste to be sealed', and' the keye of hit brought to her, whiche keye she kepte euer vnder her back. The corps was meued' and' tourned', and' the keye found'. And' thenne her doughter wente into a Towre where as the Chyste was, and' opened' hit; wherin she fond', as wel in coyne as in plate, more than thyrtty thousand' pound'; but the gold' was found' in cloutis and' ballys of threde and' of wulle, and' in other thynges; wherof alle they that knewe and' sawe the maner of it, were merueylled', and abasshed. The doughter thenne made a Crosse, and' sayd', that in good' feythe she held' her not so ryche by the xxv parte as she was, wherfore she merueylled moche, and' was sore abasshed'. And' yet she sayd' how of late she and' her lord also cam to her, and' prayd' her to helpe and' lene to them some of her good' tyll a certayne tyme that they shold' rendre it and' paye it her ageyne, And' that she sware & made grete othes to them that she had' no money, ne no syluer, but suche plate as they sawe abrode, that was a coup and' a * pyece only; And' therfore was she moche merueylled' to fynd there so grete a tresour. Thenne sayd' the folke whiche were with her, "Madame, be not ye merueylled, for we ben therof more merueylled' than yow; For yf she wold' send' on a message, or els as she had' som other thyng to do, she borowed' some money of oure ser-

[Caxton.]

and on her deathbed she hid in the bed the key of a chest,

in which her daughter found great wealth,

though she had pretended to be poor.

* [Caxton, m. vi.]

Caxton.] uauntes, & sayd' that she had' no money, by her feythe." The
The daughter and her husband kept all this money, and said no prayers for their mother, nor made any tomb for her.
doughter tooke alle this good' with her, and' went her waye toward' her lord', to whome she was welcome; And' of all this tresour was neuer gyuen a halfpeny for the sowle of theyr moder, but soone they forgate her. For it is not yet longe tyme gone that I was where as she was buryed', and' demaunded' and' asked' of the Monkes of the Abbeye where she lay, and' why she had' no tombe on her, or some token of her. And they ansuerd' to me that, syn she was entered' there, no masse, ne no seruyse at all, ne none other good' ther had' be done for her. By this ensample may ye knowe how the deuylle is subtyll to tempte the folke of the synne where he seeth them most entatched'; & soo fast he holdeth them in it, that they maye not leue it, withoute to be therof Co*n*fessyd'; and' maketh them his seruauntes, as he dyd the forsayd' lady. For he dyd' soo moche that she was subgette and seruaunt to her gold, in suche wyse that she durst not take of hit to doo her ony good'. And therfore, my fayre doughters, here is a good ensample that, yf it befelle that God of his grace sende yow ony grete good', that ye departe largely of hit to the poure folke, in the worship of God and for the loue of hym, And specially to youre poure parentes and' neyghbours; and leue it not to be departed by the handes of youre heyres; as dyde this lady, for whome, after her dethe, was neuer masse ne none other good done for her, as ye haue herd' tofore.

[CHAPTER CXXXVI.]

Thexample of a good wydowe. Capitulo Cxxxvj

Of a widow

a Nother Ensample I wylle telle yow contrary to this. It is of a good lady, whiche longe tyme was in wydowhede.

[* *Caxton*, m. vi. *b.*] who led a good life,

She was of a holy lyf, and moche humble & * honourable, as she whiche euery yere kepte and' held' a Feste vpon Crystemasse day of her neyghbours bothe ferre and' nere, tyll her halle was ful of them. She serued' and' honoured', eche one after his degree; And specially she bare grete reuerence to the good' and trewe wymmen, and' to them whiche had' deseruyd' to be

worshipped. Also she was of suche customme, that yf she knewe ony poure gentyll woman that shold be wedded, She arayed her with her Iewels. Also she wente to the obsequye of the poure gentyll wymmen, and gaf there torches, and all suche other lumynary as it neded therto. Her dayly ordenaunce was, that she rose erly ynough, and had euer Freres, and two or thre chappellayns, whiche sayd matyns before her within her oratorye; And after she herd a hyhe masse and two lowe, And sayd her seruyse full deuoutely; And after this she wente and arayed her self, and walked in her gardyn or els aboute her place, sayenge her other deuocions & prayers. And as tyme was, she wente to dyner; And after dyner, yf she wyste and knewe ony seke folke or wymmen in theyr childbedde, she wente to see and vysyted them, and made to be brouȝt to them of her best mete. And there as she myȝt not go her self, she had a seruaunt propyce therfore, whiche rode vpon a lytell hors, and bare with hym grete plente of good mete and drynke for to gyue to the poure and seke folke there as they were. And after she had herd euensonge, she wente to her souper, yf she fasted not. And tymely she wente to bedde; And made her styward to come to her to wete what mete sholde be had the next daye, and lyued by good ordenaunce, and wold be purueyed byfore of alle suche thynge that was nedefull for her houshold. She made grete abstynence, and wered the hayre vpon the Wednesday and vpon the Fryday. And hou I knowe this, I shalle telle it to yow. This good lady dyed in a Manoyr whiche she held in dowa[r]ye, the whiche was apperteynynge to my lord my fader, And I and my susters, whiche were but yonge of age, cam to duelle there; And the bedde wheron this good lady deyd was broken in pyeces, & vnder the strawe was founde a hayr, whiche a damoysell toke, And sayd to vs that it was the hayr of her lady, And that she wered it two or thre dayes in the weke; And also told * and reherced to vs her good condycions and her good lyf, And how she Rose euery nyght thre tymes, and kneled doune to the ground by her bedde, and rendryd thankynges to God, and prayd for al Crysten sowles, And

[Caxton.

She helped poor people at weddings and funerals,

and visited the sick,

observing also all the fasts of the church.

When she died it was found that she had worn a hair-shirt twice a week.

* [Caxton, m. vii.]

[*Caxton.*] The lady was Cecile of Balleuylle;

how she dyd grete almes to the poures. This good lady, that wel is worthy to be named and preysed, had to name My lady Cecyle of Balleuylle. And yet I haue herd saye that her broder myghte spende yerely xviij M pound; but, notwithstondynge that, she was the most humble and the most good and curtoys lady that euer I knewe or wyste in ony countrey, and that lasse was enuyous, and neuer she wold here say ony euyll of no body, but excused them, & prayd to God that they myȝt amende them, and that none was that knowe what to hym shold happe. And thus she blamed them that spake euylle of other folk, And maade them abasshed of that she repreued them so as she dyd. And thus oughte to doo euery good woman, and euery good man, at thexample of this good lady. And knowe ye that hit is a noble vertu not to be enuyous, And not to be Ioyeful of the dommage or scathe of other. And, for certayn, this good lady sayd that they which auaunced them of the euylle and ommage of other, and that mocked theyr neyghbours and other, And that God shold punysshe them or some of theyr nyghe frendes and parentes, wherof came to them grete shame. And that haue I sene ofte befalle, as the good lady sayd; For none oughte not to Iuge ne reproche the dammage or euylle of other. Many suche fayre and prouffytable talkyng of this good lady is in my memorye, Notwithstondyng the yong age whiche I was of whanne she deyde; For I was not aboue ten yere old. She had a ryghte noble ende, and, as I wene, ryght agreable to God; And, as men say communely, of honest and good lyf cometh euer a good ende.

an example to all other women;

of whom I recollect many things, though I was but young when she died.

[CHAPTER CXXXVII.]

The thre enseygnementes or lernynges whiche Cathon gaf to his sone. Capitulo C xxxvij

[*Caxton, m. vii. b.*] Cathon was a Roman philosopher,

a Nother ensample I will tell yow, of the wyse Cathon, by whos wysedome was all the Cyte of Rome gouerned. He made & wrote many fayr auctorytees, the whiche yet as now make grete memore of hym. This Cathon had a sone,

and as he was in the bedde of his deth, he callyd' his sone to hym, [*Caxton.*]
the whiche had' to name Cathonet, and sayd' to hym, "Fayre sone, I haue longe lyued' in this world', whiche is moche hard' to knowe, and' moche merueyllous, and' alwey shall wexe wors, as I trowe; wherfore I wold' and' desyre moche that your gouernement and' maner of lyuynge shold' be good, to the worship of yow and' of all your frendes. I haue take therfore to yow by wrytynge many enseygnementes, the whiche shalle prouffyte to you herafter, yf ye therto wylle sette your herte, and' haue them in youre memorye. Neuertheles, I haue bethought in my self to telle and' gyue yow other thre er I deye; wherfore I praye yow that euer ye wyll haue them in your memorye.

and at his death he called to him his son,

whom he advised;

[CHAPTER CXXXVIII.]

The Fyrste enseygnement. Capitulo C xxxviij.

"t He fyrst enseygnement of the thre is this, that ye take none offyce of your souerayne lord', yf so be that ye haue good' ynough & good' suffysaunte after as your estate oughte to haue, and' nomore ye ought to aske of God'; And' therfore ye ought not put your self in subiection to lose your good' by somme euyll word' or by somme euyll reporte. For certaynly, my fayr sone, there be lordes of dyuerse condycions and' maners. Somme ben hasty, and' that lyghtely bileue; And' somme haue other maners of condycion; And' therfore men oughte to haue suffysaunce, and' be doubtynge to put hym self, his estate, and' worship, in parylle and' in the daunger of folke whiche ben lyght of wylle. The second' enseygnement is, that ye respyte no man that hath deseruyd' to deye, & specially yf he be custommed' to doo euylle; For, yf ye soo dyde, ye shold' be participant in al the euylle that he afterward' *shold doo, as ryght were.

first: to hold no office of the king, if he had enough to live without it;

second: to spare no one justly condemned to death;

*[*Caxton*, m. viii.]

[CHAPTER CXXXIX.]

The thyrd' enseygnement. Capitulo [C] xxxix.

"[T]He thyrd Enseygnement is, that ye preue and essaye your wyf, to wete and' knowe yf she shalle kepe secretely your

third: to prove if his wife could keep his secrets.

[*Caxton.*] counceylle, whiche perauenture myght be cause of your dethe. For there ben somme whiche ben moche wyse, and' that can wel kepe secretely what that someuer men sayen to them, and' the whiche also gyue good' counceylle and' aduysement. And' somme ben, that can neuer kepe their tongue, but telle alle that is sayd' to them, as well ageynste them, as for them." And' thus the wyse Cathon gaf this thre ensygnementes to his sone, as he lay seke at the poynt of his dethe. This trewe and' wyse man Cathon deyde, and' his sone abode on lyue, whiche was hold' sage and' wyse, In so moche that themperour of Rome toke hym his sone for to endoctryne and' teche hym. And' afterward' he maade some lordes to speke to hym for to withold' hym to gouerne, and' sette in good' rewle, the grete fayttes and' materes of Rome, and' promysed' hym to haue therby grete auaylles and' prouffytees; wherfor, and' by the couetyse of these prouffytees, he consented' to take thoffyce, and' toke on hym the charge of it, and' forgate thenseygnement and' techynge of his fader. And' after, whan he was stablysshed' and' receyued' in his offyce, he rode on a daye thorugh the hyghe strete with grete companye of folke whiche folowed' hym, He sawe a theef whiche men conueyed' to the galhows for to be hanged, whiche was moche yonge. Thenne sayd' one to Cathon, whiche stood' by hym, "Syre, bycause of the nouellyte of your offyce, ye may wel respyte and' kepe this man fro dethe." And' he, without enquest by hym made of the caas why he was Iuged' to receyue dethe, made hym to be vnbound, and, by cause of the nouellyte of his offyce, he kepte the theef fro dethe. He was to hasty; For at that tyme he thou3t not on the commaundement that his fader had' made vnto hym.

The son for awhile observed these precepts,

but afterwards accepted an office of the king,

and also forgave a thief condemned to death.

[CHAPTER CXL.]

*[*Caxton*, m. viii. b.] *How Cathon, after he had done ageynst the two commaundements, essayed the thyrd on his wyf. Capitulo C xl.

In the night as S the nyght was come, And' that Cathon had' slept his fyrst slepe, he had' many vysyons vpon this matere, in so moche

that he remembryd how he had broken and done ageynst two of the commaundementes of his fader; And, seynge this, he thought that he wold not breke ne do ageynst the thyrd; wherfore he wente to his wyf, and sayd thus to her, "My good frende and my wyf, I wold telle yow a grete counceylle, whiche toucheth my persone, and myghte be the cause of my dethe, yf I wyst that ye shold kepe it secretely." "Ha, a! my lord," sayd she, "on my feythe, I hadde leuer be dede than to discouere to ony body youre counceylle." "Ha, a! my frend, thenne shalle ye knowe hit," sayd he;—"Trouth it is, that themperour toke to me his sone, as ye wel knowe, for to lerne and teche hym; but certaynly hit is not longe tyme gone, for somme wordes whiche he sayd to me, that I, as a dronken man and as he that was wrothe of other thynge, hastely toke the Child and slewe hym, and more I dyd, for I tooke and arrached oute of his bely his herte, the whiche I made to be confyte in sugre and other spyces, and sente it to themperour his fader, and, to his moder, And they ete hit; And thus I auenged me of hym, but I knowe wel now that it is an euyll and abhomynable dede done, wherof I me repente, but it is to late; Therfore, my good Frend and my wyf, I praye yow as affectuelly as I can, that ye kepe this counceyll secrete withyn your herte, as I trust me to yow." But the morowe after, she beganne to wepe and maake grete sorowe; And a woman whiche was with her demaunded of her, "Madame, what haue ye that ye make suche sorowe? Haue ye ony heuynesse wythin your herte?" "Veryly," sayd she thenne, "ye, my Frend, and that a grete, but rather I shold deye, er it shold be knowen." "Ha, a; madame! she wer wel oute of her wytte that shold telle and dyscouere suche a counceylle, yf ye had sayd hit; And as for me, rather I shold lete me drawe than I shold telle it ageyn." "Ye," sayd the wyf of Cathonet, "maye I truste in yow?" "Ye, by *feyth," saith the other woman. She tooke her feythe and her othe, And thenne to her she told and discouered her secrete, how her lord had slayne themperours sone, and his herte, confyted in spyces, had sente to themperour his fader and to his moder, &

[Caxton.]

Cathonet remembered his father's advice,

and told his wife he would tell her, as a secret,

that he had killed the emperor's son.

The wife told the story to her friend;

* [Caxton, n. i.

[*Caxton.*] how they had ete of hit. This woman maade a Crosse, as she were sore merueylled, and' sayd' that she shold' kepe hit secretely. But certaynly her taryenge there, after that she knewe hit, thought her longe, for to haue go and' telle it to other; For, as soone as she was departed fro Cathons hows, she wente forthwith where themperours wyf was, and' came and' kneled' before her, and' sayd', "Madame to your good' grace I wyll speke secretely of a grete counceylle." And' thenne themperesse commaunded her ladyes to go aparte, And' the sayd' woman beganne thus to speke: "Madame, the grete loue whiche I bere vnto yow, and' for the grete good' that ye haue done to me, And' as I truste that ye yet wyll doo, maketh me to come hyder for to telle yow a grete counceylle, the whiche I wold' not telle but to youre persone; For I myght not suffre ne see your dishonour, for none erthely good'. Madame, it is so that ye loue and' haue dere, Cathonet, more than ony other, as it appyereth wel; For ye haue made hym gouernour of the Cyte of Rome, And' ye shewed hym gretter loue whanne ye gaf to hym the kepynge of your sone, to whome he hath hold' such felaushipp that he hath slayne him, And' hath take his hert out of his bely, And wel dressyd' and confyted' in sugre and spyces, and' hath made yow to ete it." "What saye ye?" sayd' themperours wyf. "Madame," sayd she, "I telle yow trewe for certayn; For I knowe this by the mouthe of Cathonets wyf, whiche, sorowful and wepynge, told it to me in grete counceylle." And whanne themperesse herd' her so speke, she with a hyghe voys beganne to crye, and' made suche a sorowe that it was pyte to see, In soo moche that the tydynges came to themperour, how the Emperesse made so grete sorowe. Themperour was sore abasshed, And' came there as themperesse was, and' demaunded' of her why she maade suche sorowe; And' she, with hyghe pleynt, ansuerd' and' reherced' to him al that the damoysell had' told her of theyr sone. And whan themperour wyst that they had eten * the herte of theyr child, he bicame ryght angre and' sorowfull, And' commaunded that Cathonet shold' forthwith be take and hanged' in the myddes of Rome, there as the folke

this woman told the empress what Cathonet's wife had told her,

and this she did out of envy to Cathonet.

The empress began to grieve, and told the emperor,

* [*Caxton*, n. i. *b*] who ordered Cathonet to be put to death.

myght loke on hym as vpon a fals murderer and traytour. [*Caxton.*]
His Sergeaunts wente and toke hym anone, and told hym the commaundement of themperour, and that it was for his sone whiche he had slayne. Cathonet thenne sayd to them, "It is no nede that al that men sayn be trouthe; ye shall put me in pryson, and shalle say that it is to late to make ony execucion of Iustyce, And that to-morowe I shall be hanged before the peple." The sergeaunts loued hym moche, and soo dyd alle manere of folke; they dyd as he badde them to doo, And thenne wente and sayd to the Emperoure and themperesse that hit were for the beste to make Iustyse of hym on the morowe nexte comynge, and that hit was to late, and how more people shold thenne be gadered and assembled for to see hym. And the Emperour, whiche made grete sorowe for his sone, graunted hit.

But the officers, for love of Cathonet, granted him till the next day.

And notwithstondynge this, in the meane whyle that Cathonet was conueyed to pryson, he called to hym a Squyer of his, And seyd to hym, "Goo to suche a knyght that kepeth themperours sone, and telle hym how the Emperour weneth that I haue put hym to dethe, And that he faylle not to be here to-morowe with hym before the houre of pryme, or els I shalle be in grete perylle to receyue a shameful dethe." This Squyer departed, and soo faste rode and waloped, that that nyght he came aboute one of the cloke after mydnyght there as Cathonet hadde take to kepe the sone of the Emperoure, as to his trewe and good Frende, whiche was a trewe man, and moche wyse, And merueyllously they loued eche other. The squyr beganne to calle wyth an hyghe voys, And dyd soo moche, that he came tofore the bedde there as the trewe and noble Baron laye, And told hym how somme had done byleue to the Emperour that Cathonet hadde slayne his sone, And how hit was ordeyned that he shold be on that next morowe hanged.

Cathonet meantime sent a squire to the lord that kept the emperor's son, who was his friend.

And as the Baron herd this, he was sore abasshed, & moche merueylled of this auenture; & forthwith he rose oute of his bedde, and made his men to be redy, and came to the bedde

And the baron arose * [*Caxton*, n. ii.]

[*Caxton.*] and went to the prince's bed, and told him about Cathonet.

where the sone of themperour lay, and told to hym the merueyll. And whanne the child vnderstood it, he had grete sorowe in his herte, For ouermoche he loued Cathonet his maystre. Here I leue to speke of the Baron, and of themperours sone, and tourne ageyne to speke of Cathonet, whiche was in pryson.

CHAPTER CXLI.

How they wold hange Cathonet. Capitulo C xlj.

Cathonet was much loved by the Romans,

C Athonet was merueyllously loued in Rome of all maner of folke, as he that was wyse, humble, trewe, and curtoys, and whan the morow was come, he sayd to one his grete frend, that at all auenture he shold make the hangmen of the towne to hyde them self secretely somwher tyll it were about the houre of tierce. And he dyd as he had prayd hym to doo. Cathonet thenne, aboute the houre of pryme, was conueyed to the galhows of alle the peple of Rome, whiche made grete sorowe for hym; And yet gretter sorowe had they made, but they wened veryly that he had done the dede of whiche he was accused, wherof they had grete merueylle; And sayd emonge them "How may suche a wyse man haue be so sore tempted of the deuylle, that he hath slayne themperours sone? how may this be?" Of this faytte was grete talkynge amonge them: Somme byleued hit, And somme sayd it was not so. Neuertheles he was had to the galhows, and was asked after the hangman, but he coude not be found there; wherof hit befelle a grete merueylle, for he whiche Cathonet had respyted & saued fro dethe as men led hym to be hanged came forthe & sayd, "Lordes, the dede is fowle, dishonest, and vylaynous, and for the loue of themperour I offre my self to doo thoffyce, yf there be none other that wylle doo hit." Euery man loked thenne on hym & sayd, "Is not that he to whome Cathonet graunted his lyf whanne he was newe putte in thoffyce of gouernour?" "Certaynly," sayd the other, "hit is he & none other, withoute fawte." Wherfore, in token and signe of a grete merueyll[1], they blessyd *them with theyr handes, sayeng,

who grieved as they saw him go to the gallows;

but the hangman could not be found,

and the man whom Cathonet had saved from death offered to hang him now.

*[*Caxton*, n. ii. *b.*]

[1] *Caxton*, meeueyll.

"He is wel a foole that saueth and respyteth ony theef fro the galhows!" Cathon[et] thenne loked on hym, and sayd, "Thou arte wel passyng redy. Remembryst not thow the tyme passed? but thus gone the merueylles of the world." And as soone as he had sayd these wordes, there was a grete nombre of men al on horsback, whiche made grete clamour, and cryed, "Put not to dethe the trewe man Cathonet!" [Caxton.] Just then a great cry was heard,

CHAPTER CXLII.

How themperours sone[1] came to saue his mayster Cathonet, and of his escape. Capitulo C xlij.

And whan the people perceyued and sawe the horses rennynge toward them, and sawe anone the sone of themperour, whiche cryed, "Touche not, neyther ley hand on my maysters body, for I am alyue!" they were gretely merueylled. The child anone lyght of his hors, and wente and vnbonde his mayster, & sore wepyng, kyssed hym ful tendirly & said, "Ha, a! my swete frend & maister! who hath this purchaced, & so grete a lesyng founde & contryued vpon you, the which my lord my fader hath so lyghtely byleued?" And thenne he embraced & kyssed hym ageyne; & al the people, whiche was gretely merueylled, as they sawe the pyte & good nature of the child, thanked & mercyed God with al theyr hertes, of the delyueraunce of Cathonet. The child made his mayster to be sette on horsbak, & ledde hym thurgh the stretes of Rome by the raynes of his brydell, till they came in to the palais where themperour his fader was. And whanne themperour and his wyf knewe for certayne the comynge of theyr sone, they wente and met hym with grete Ioye; and as they sawe hym ledynge his mayster Cathonet by the raynes, they were gretely merueylled, & held them ashamed and vergoynous toward Cathonet, and cam to hym, and eche of them kyssed hym, and made to hym the grettest ioye and chere and the grettest honoure that they couthe, And excused them toward hym of this dede. Thenne sayd the child to his fader themperour, "Ha! my lord, wylle ye vse of so hasty Iustyce, withoute makynge of

a and the emperor's son came on horseback,

to save his master Cathonet;

and led him to the emperor.

[1] soue, *Caxton*.

[*Caxton.*] none enqueste vpon the dede or faytte? For a man of so hyghe
The prince asked his father to enquire who had accused Cathonet,
estate as ye be, shold & ouȝt to be more blamed therfore, than another of lower degre or estate. For (yf) ye hadde maade hym to be dampned and *destroyed withoute cause, it had be grete pyte and grete dommage; And certaynly neuer after I shold haue had Ioye in my herte. For yf I can ony good, it cometh of hym." Themperour ansuerd, "Fayr sone, hit was euylle done of vs, and in this we haue gretely offended and gete shame, but the loue that we haue in the, and the trust that we haue in thyn preferrement, toke reason fro vs, and bestourned our wytte." Thenne spake Cathonet, and sayd to themperour, "Syre, merueylle yow not of this thynge; I shalle now telle vnto yow, why al this was sayd. My fader, whiche in his tyme was a ryght wyse man and a trewe, and borne in this land, shewed to me many good enseygnementes, yf I had be so wyse to haue had them euer stylle in memorye; And yet as he was seke in his bedde, and nyghe at his last ende, he callyd me to hym, as he whiche moche desyred that I myght lerne and knowe som good, and prayd me that I wold wel kepe in my memorye thre enseygnements, emonge al other that he before that hadde taught to me, the whiche I wylle now recorde and declare them, to thende that they may be ensample in tyme to come to euery man, as to hym to whome they haue happed, and that done the contrarye.

*[Caxton, n. iii.]

but Cathonet told them all how his father had sent for him on his death-bed,

and advised him,

CHAPTER CXLIII.

How Cathonet told themperour of the lore of his fader, and of his escape. Capitulo C xliij.

first: not to take any office under the emperor;

"[T]He fyrst enseygnement that he taught me was thys, that yf euer God gaf me chaunce and good ynough, that I shold thanke hym moche of hit, and haue in me suffysaunce, and not coueyte ne aske more of God. And by cause I shold haue suffysaunce, he commaunded and charged me that neuer I shold put my self in subiection of none offyce vnder my souerayne lord. For yf I dyd so, by couetyse of more good, somme enuyous, by somme fals repporte, shold make me to

lese my good' and' my self also. And' that hit was a peryllous [Caxton.]
thynge to serue ony prynce or grete lord' of lyght and' hasty
wylle; For many one ther ben whiche *enquereth them not *[Caxton, n. iii. b.]
yf the repporte to them made is trewe or not, wherfor the
commaundements of suche hasty lordes ben straunge and'
peryllous, as ye now haue sene how this ensample is to me,
whiche almost hath be shamefulle & greuable. And' yf I had
byleuyd' the counceyll of my fader, I had' neuer falle in suche
perylle. For, thanked' be God', I had' of erthely goodes ynough,
and' more than I haue deseruyd' to God', and' myght wel haue
deported' my self of takynge of thoffyce. The second' enseygne- second: to give respite
ment was, that I neuer shold' respyte ne saue to no man his lyf, to no man that had
whiche had' deserued' to deye, and' in especiall a theef or an deserved to die; and
homycyde, whiche were custommed' to theftes and' murdre of
folke; And' that, yf I dyd', I shold' euer be parteuer of alle
suche euylle dedes that they myght doo afterward'. And this
commaundement I haue enfrayned' and broken. For this daye
haue I sene hym, whiche I haue respyted' hym fro the shamefulle
dethe, that offred' and' presented' hym self for to be the hang-
man of my body: lytell reward' he offred' to me. The thyrd' third, to prove
enseygnement was that I shold' essaye my wyf or euer I shold' whether his wife could
discouere to her ony grete counceylle; For therin is to grete keep his counsel.
paryll. Neuertheles ther ben some that can wel kepe secretely
what men saye to them, and' in the whiche men fynd' good'
counceylle and comforte; And' other also whiche that can no
thynge kepe in secrete. And' thenne, as I me bethought how I
had' broken and done ageynst the ij enseygnmentes of my
fader, I thought and' sayd' in my self that I shold' preue and'
essaye the thyrd'. Wherefore that other daye, as I was a bedde
wyth my wyf, I awaked' her, and, for to essaye her wylle, I
sayd' to her that I had' slayne the sone of themperour, and' that
his herte, confyted' in spyeces, I had' made themperour and' his
wyf to ete hit, And' that, for the loue of whiche she loued me,
she shold' kepe this in secrete, soo that none myght neuer
knowe no thynge of hit. Now haue I proued' and' essayed' how
she hath kepte secretely my counceylle, as euery one maye now

[*Caxton.*] see and knowe. But I gyue me not to grete merueylle therof; For hit is not of newe, how that a woman can not kepe secretely that whiche men sayen to her in counceylle.

CHAPTER CXLIV.

*[*Caxton*, n. iiii.] * How Cathonet exposed his auenture, or hap. Capitulo [C] xliiij.

Then Cathonet gave up his office,

Now haue ye herd how it is happed to me by cause I dyd not byleue the counceylle of my Fader, whiche was so trewe and wyse a man. To me therfore is come almost a grete euylle." And notwithstondynge, thus sayd Cathonet to themperour, "Syre, I rendre and discharge me of your offyce, And from hensforth I shalle not be empeched of hit." And he therof was discharged with grete payne. Neuertheles he was receyued for to be mayster of the grete counceill of Rome, And in especiall of the grete fayttes and dedes; And themperour made hym to haue grete prouffitees, and gaf hym grete yeftes, and loued hym aboue al other, And regned moche holyly in the loue of God and of the peple. And therfore, my fayre doughters, this is here a good ensample how ye ought to kepe the counceyll of your lord, and not telle it to no body, what someuer it be. For ofte comen therof many euyls; and for to be secrete, and specially in suche thyng that is deffended, may not come sauf only good. And in lyke wyse as the shafte is departed fro the bowe, must take her flyght and cours, and neuer cometh ageyne to the bowe tyll it haue smyte somme thynge, Soo is the word whiche yssued oute of the mouthe lyke it; For after that he is put out of the mouth, it may neuer be put in-to the mouthe ageyne, but that it shal be herd, be it good or euylle. Wherfor we ought wel to haue in our memorye the saynges and auctorytees of the wyse Salamon, whiche sayth that men must thynke on the wordes twyes or thryes, or they be putt oute of the mouthe. And thus ought to doo al wyse folke; For ouer many grete euyls haue ben done and engendered for to haue discouered the counceyll and suche thynges as haue ben sayd there in counceylle. Therfore I pray

and the emperor gave him great gifts.

As the shaft from the bow, so the word from the mouth cannot be recalled.

yow, fayr doughters, that ye wylle haue this ensample in your memory, and neuer forgete it. For all good and worship may therof come to yow. And hit is a vertue the whiche escheweth grete hate and grete enuye, and many euyls also; for many one I knowe whiche haue loste moche of theyr goodes, & suffred many grete euyls, for to haue spoke *to lyghtely of other, and for to haue reported suche wordes as they herd saye, of the whiche they had nought to doo at al. For none soo wyse is, that may knowe what to hym is to come. And full of naturel wytte be they whiche kepe them self fro recordynge of ony wordes; For he whiche wythsayeth them that blameth other as wel in ryght as in wronge, he doth but wel. And for to hold and kepe secretely the dommage and eyulle of other, may come but good, as hit is reherced in the booke of my two sonnes, and also in an Euangely. [Caxton.]

Many have lost goods, and suffered evil from speaking too lightly.

*[Caxton, n. iiii. b.]

Here fynysshed the booke whiche the knyght of the Toure made to the enseygnement and techyng of his doughters, translated oute of Frenssh into our maternell Englysshe tongue by me, William Caxton, whiche booke was ended & fynysshed the fyrst day of Iuyn, the yere of oure lord M CCCC lxxxiij. And enprynted at Westmynstre the last day of Ianyuer the fyrst yere of the regne of kyng Rychard the thyrd.

The Colophon.

[*Written at end.*]

[Iste Liber Pertinet Thomæ Lane, &c., Glouce*ster*, gentylman.]

[Quod Thomas Lane.]

[Cui scripsit carme*n*, sit benedictus. Amen.]

NOTES.

P. 1, l. 5, *the nytinggale.*—The translator is accountable for the name of the nightingale, which he has substituted for the *mesange* of the Knight of La Tour-Landry. The bird called in French a *mésange* is our titmouse, a bird more naturally associated with the thrustle and the thrush than the nightingale. But Caxton also translates it, *as the merle, the mauys, the thrustell, and the nyghtyngale.*

p. 2, l. 10, *the quene Proues of Hongrie.*—In the original it is *si comme faisoit la royne Prines, qui fu royne de Hongrïe.* Who was the queen of Hungary here referred to as having written a book for the instruction of her daughters appears to be quite unknown. Legrand d'Aussy suggested that it was Elizabeth of Bosnia, daughter of Louis I, surnamed the Great, who had three daughters, the eldest of whom was affianced to Louis of France, comte of Valois, in 1374. M. Anatole de Montaiglon, the editor of the French original text of the Book of the Knight of La Tour-Landry, objects to this explanation that it is inadmissible on account of the date, but I cannot quite understand the force of this objection, as the mother would probably have written the book for the instruction of her daughters long before the eldest was married. M. de Montaiglon suggests that it was Jeanne of Bohemia first wife of Jean king of France, who died in 1349, before her husband became king. It may be added that, in the French text, the name may be either *Prines*, or *Priues*, for *Prives.* Caxton translates it, *as dide a quene I suppose she was quene of Hongry.*

p. 8, l. 32, *in ryme.*—It is hardly necessary to state that at this period it was common to write books of instruction of this description in rhyme; and there is reason to believe that the author of the present book began writing it in rhyme. See my *Introduction.*

p. 7, l. 2, *was gone to hide her in a busshe.*—The original says that she was gone into a garden; *en un jardin où elle estoit reposte et mucée pour la paour de lui; si estoit en un fort buisson et disoit vigilles des mors.* Caxton translates it, *where as this damoyselle was entred into an hoole, where as she entrid, and rested there for drede of hym, and that was in a busshe.*

p. 8, l. 21, *she come into the warderobe to ete browesse.*—In the French it is, *elle s'en venoit en la garderobe et là mengoit la souppe au matin ou aucune lescherie.* Caxton translates it, *she wente into the garderobe, and there ete a soupe or somme lycorous thyng.*

p. 8, l. 24, *rere sopers.*—At this time the rere-supper, or *arriere souper*, was quite a new fashion, and only indulged in generally by persons who were considered greedy and luxurious in their living and were not satisfied with the ordinary supper as their last meal in the day, or introduced on festive occasions when the socialities were continued late at night. There is a passage in the English translation of the Manuel des Pechiez by Robert of Brunne, relating to these rere-suppers and their abuse, which is curiously illustrative of our text. Here, also, the moralist is more especially severe against those who eat "rere sopers yn pryuyté;" for he tells us,—

"ȝyt are þer ouþer rere sopers
With men þat serue knyȝtys and squyers;
For al þe day þan wyl þey be
Before here maysters yn soberté,
But whan here maysters are broght to bedde,
Than wyl þey fonde þat þey be fedde,
And sytte vp þare wyth recolage,
And ȝyt do moche more outrage,
To þe mydnyght ys but a þrowe,
But hyt be tyl þe cok krowe."

Robert of Brunne's Handlyng Synne, p. 232–3, E.E.T.S., *ed. Furnivall.*

p. 9, l. 3, *and .ij. of his men.*—*Le clavier et deux varlez* in the original, which says nothing of the "other women," except that it intimates that the lady had some of her chambermaids with her as well as the varlets, by the words which immediately follow, *un de ses varlez, qui tenoit rebrassée une des femmes de chambre.* The whole is a curious picture of medieval life.

p. 9, l. 18, *sette a colte, etc.*—In the original the saying appears as a rhyming couplet or proverb:—

"Mettez poulain en ambléure,
Il la tendra tant comme il dure."

p. 9, l. 32, *about prime.*—i. e. 6 o'clock A.M., according to our reckoning, which was at this period the ordinary hour of dinner, and supper was usually taken about 4 P.M.

p. 14, l. 20, *Ther was a-lorde that y knew.*—The original text informs us that this lord was Messire de Craon, or, as one of the manuscripts reads, Messire Pierre de Craon. Pierre de Craon was a well-known baron of this time, lord of La Suse, Chantoce, Briolé, and Ingrande; he died on the 15th of September, 1376. Caxton also has, *and this is my lord of Craon.*

p. 15, l. 11, *and the knight lenid that tolde her of the tailour.*—These words are not found in the French text, and their meaning is not very clear.

p. 16, l. 7, *had .iij. faire doughtres.*—So it is in Caxton's translation. The French text says *four* daughters, as printed by M. de Montaiglon.

And the English translation is evidently wrong and apparently imperfect lower down, where it represents the following words of the French; *Et la ij fille avoit à merveilles de plait et de parolles, et respondoit souvent et menu avant qu'elle peust tout entendre ce dont on luy parloit; la tierce n'estoit pas la plus belle à deviser, mais elle estoit bien la plus aggréable, et si avoit la manière et le maintien seur et ferme, et paroloit assez pou et bien meurement, et son resgart estoit humble et ferme, plus que de nulle des iiij.* Yet the error may perhaps lie in the French text, as it now stands, which says nothing whatever of a fourth daughter. Caxton translates, *more ferme and humble than of that other two.*

p. 19, l. 3, *Amesse, the kingges doughter of Aragon.*—The name of the king's daughter, Amesse, does not occur in the French text, and it is probably a mere error of the English translator, who misread the words, *la fille ainsnée au roy d'Arragon.* Caxton translates it, *lyke as dyde the yonger doughter of Arragon*[1].

p. 22, l. 10, *Ther was a woman that had a pie in a cage.*—The well-known medieval story of the pie (or magpie) is found in several different forms, and in one form or other is often repeated by the medieval *conteurs.* In nearly the same form as told here, it is the subject of a much more modern story.

p. 23, l. 27, *She was a ladi of Fraunce.*—The original text adds that the lady was the dame de Languillier, and adds that her lord had full fifteen hundred pounds a-year, and not five hundred. Languillier is in Anjou. M. de Montaiglon reminds us that this same story is told in the thirty-seventh novel of the Heptameron of the queen of Navarre, without any names, but as having occurred in Anjou. Caxton has, *this good lady was lady of Languyller.*

p. 24, l. 11, *And so with her goodly wordes.*—The translator has here represented very imperfectly the words of the original, which are:—"*Et aucunes fois, par ces doulces parolles, le cuer lui en pitéoit et s'en gardoit une grant pièce. Et ainsi toute sa vie, par grant obéissance et par grant courtoisie le vainquoit; car par autre voie jamais ne l'eust vaincu, et tant que au derrenier il s'en repentist et se chastia.*"

p. 24, l. 18, *worse, not withstondinge.*—This should have been printed, *worse. Notwithstondinge,* as the latter word evidently begins a new paragraph.

p. 26, l. 15, *Hit happed onis.*—This story of the wager of the three husbands occurs, I am sure, elsewhere in medieval literature, but I cannot at present call to mind where.

p. 26, l. 16, *from a faiere.*—In the original it is, *venoient de l'emplette de querre draps de Rouen.* Caxton has, *In a tyme it happed that marchauntes of Fraunce cam from certayn fayres, where as they sought draperye, and as they cam with marchaundyse fro Roan.*

p. 27, l. 17, *rere eggis:*—In the French *œufs molés.* Eggs that are

[1] Caxton: Aaragon.

underdone. *Rere eggs* are not unfrequently spoken of in the treatises on Diet and Health published in the sixteenth century. In the Promptorium we have "Rere, or nesche, as eggys, *mollis*."

p. 30, l. 1, *and an other lorde.*—According to the French original, this other lord was the *sire de Beaumanoir*, who is identified with Jean lord of Beaumanoir, maréchal of Brittany, the same who fought with the thirty Bretons. His first wife, who is believed to be the one alluded to here, was Tiphaine de Chemillé (in Anjou); and his son, Jean lord of Beaumanoir, who died in 1385, married the daughter of Dugueselin. In Caxton it is, *and of the lord of Beaumont, fader of hym that is now lord.* (T. W.)

p. 30. l. 26, *the princesses and ladyes of Inglond.*—The original is, *la princesse et autres dames d'Angleterre.* The allusion is of course to the Princess of Wales, wife of the Black Prince. Our translator has, apparently from a feeling of patriotism, omitted a passage at the end of this speech, which stands in the original as follows:—*Et aussy par renommée l'on tient les dames de France et de cestes basses marchés les meilleurs dames qui soient et les moins blasmées. Mais en Angleterre en a moult de blasmées, si comme l'on dist; si ne sçay se c'est à tort ou à droit.* (T. W.)

p. 30, l. 28, *gentill women shulde sonner take the gise after good women.*—Compare our Knight's words with Robert of Brunne's Tales concerning new fashions, Handlyng Sinne, p. 116, and his subsequent remarks, wherein we are told:—

Nobeles, of þe newë gyse
þe deuyl haþ made hymself chefe iustyse. 118/3401.

"Mercy," in Mankind, Macro Plays, 7/177, is a little more lenient:—

The goode new gyse now-a-days, I wyll not dysalow;
I dyscomende þe vycyous gyse; I prey haue me excusyde;
I nede not to speke of yt; yowur reson wyll tell it yow;
Take þat ys to be takyn, & leue þat ys to be refusyde. (J. M.)

p. 31, l. 30, *for flies hidethe hem therinne.*—In the original it is, *les puces s'y mucent.* (T. W.)

p. 32, l. 9, *a knight that was a man wise of wordes.*—The original is, *et là fut le mareschal de Clermont, qui à merveilles avoit le siècle à main;* which is translated by Caxton, *ther was the marchal of Clermont, whiche merueiloussly had the world in honde.* This was Jean de Clermont, lord of Chantilly, maréchal of France, who was slain in the battle of Poictiers. (T. W.)

p. 32, l. 31, *Bursygawnt.*—*Bouciquaut* in the original. The person here alluded to was the father of the famous Jean de Maingre de Boucicaut, maréchal of France and governor of Gennes; he was sent on an embassy to the Duke of Burgundy by Charles V, and died at Dijon in 1367. (T. W.)

p. 34, l. 6, *thei saide they wolde drawe cutte.*—See my remarks concerning these words under "Phrases." (J. M.)

p. 34, l. 19, *a man that was acused.*—The anecdote here related is the same which is told elsewhere of Jean de Meung, one of the authors of the celebrated Roman de la Rose. See the life of the author in Méon's edition of that celebrated poem. (T. W.)

p. 36, l. 6, *betwene suche a lorde and me.*—The original is, *l'en parle moult de mal de moy et de mon seigneur de Craon.* (T. W.)

p. 36, l. 8, *notwithstondinge he and y hadd gret communicacion diuerse tymes, but it was neuer in no ueleni, nor in no euell thought nor in dede.*—The original of this is, *je ne dy mie qu'il ne couchast en mon lit, maiz ce fut sans villennie et sans mal y penser.* This is the reading of the best manuscripts; but one, of inferior authority, has, perhaps through a desire of the writer to diminish what we might consider the scandal of the lady's avowal, *je ne dis pas qu'il ne me touchat en mon lit.* In all cases, it is a singular illustration of the freedom of medieval manners. (T. W.)

p. 38, l. 25, *and euer lowly to her God.*—The translation is imperfect; in the original it is, *et fut dès lors en avant moult humble envers Dieu*, which Caxton translates, *and was euer after moche humble towarde God.* (T. W.)

p. 39, l. 21, *suche a carion as is youre body.*—An example of the attitude that the distorted medieval mind adopted towards earthly things and their joys. Compare the lines on p. 38: *worldely peple, the whiche are but donge and erthe*, and on p. 11, *so is the bodi dongge, wormes, and felthe*; and also the words of "Mankind" in Mankind, p. 8, Macro Plays, E. E. T. S.:—

Thys ys to me a lamentable story,
To se my flesch, of my soull to haue gouernance:
Wher þe goode wyff ys master, þe goode-man may be sory.
A-lasse! what was þi fortune and þi chaunce,
To be assocyat with my flesch, þat stynkyng dunge-hyll.

Many other similar examples could be cited. (J. M.)

p. 41, chap. xxix.—This tale of the fiends and the parchment is to be found in Dr. Furnivall's Robert of Brunne's Handlyng Synne, and elsewhere:—

As y redde þat ychë tyde
Twey wymmen Iangled þere besyde;
Betwyx hem to, y say a fende
with penne and parchemen yn honde,
And, wrote alle þat euer þey spake,
Pryuyly be-hynde here bake:
whan hys rolle was wryte alle ful,
To drawe hyt oute he gan to pul;
with hys tepe he gan to drawe,
And hardë for to tugge and gnawe,
þat hys rolle to-braste and rofe;
And hys hede agens þe walle drofe.

Handlyng Synne, p. 291, E. E. T. S. (J. M.)

p. 43, l. 5, *the person.—au chappelain* in the original, which is rather imperfectly translated here: *si aviut la nuit ensuivant en avision au chappelain par .ij. foiz ou par troix.* (T. W.)

p. 48, l. 18, *holdinge in her honde a cote and a smocke.*—The words of the original are *une cotte et une chemise.* (T. W.)

p. 51, l. 10, *And thanne, &c.*—This sentence should have been printed as

follows: *And thanne she tolde the squier all that had behapped her. Notwithstondinge he had hoped to haue turned her; but she was so aferred in goodnesse, that it wolde not be.* (T. W.)

p. 51, l. 24, *Oure Lady of Beaulyon.*—In the original it is, *une eglise qui est en mq terre, et a nom Nostre-Dame de Beaulieu.* M. de Montaiglon has remarked that the place alluded to as being in the Knight's lands (which lay on the borders of Anjou and Brittany) may have been either Beaulieu in the neighbourhood of Loches or Beaulieu near Mans. Caxton read it very corruptly, *oure lady of Bealem.* (T. W.)

p. 51, l. 27, *Pers Lenard.*—In the original the name is *Perrot Luart.* Caxton has, *Perrot Lenard.* It may be remarked that a similar miracle is related in several of the medieval religious legends; in one a Welsh king and his queen are the offenders. In Furnivall's edition of Robert of Brunne's Handlyng Synne, p. 281, E.E.T.S., we have the story of a man and his wife who had fled for safety to a monastery, and been allowed by the abbot to take shelter for the night in a chamber adjoining the church, in which they committed a similar offence, and, as it was too near the sacred edifice, they were punished by a similar miracle. Robert of Brunne dwells at length on the greatness of this offence in a manner that would lead us to suppose that it was not uncommon. (T. W.)

p. 51, l. 27, *sergeaunt of Candee.*—The French text, as edited by M. de Montaiglon, has *sergent de Cande en la mer*, but he informs us that one of the MSS. omits the words *en la mer*, and another reads, *sergent de garde en l'année.* (T. W.)

p. 52, l. 14, *called Chimefere.*—The original has *une abbaye qui a nom Chievre Faye.* It was the abbey of Chievrefayé in Poitou. The French text says that the church had been damaged through the wars; *dont l'esglise a esté empirée pour les guerres.* M. p. 81. (T. W.)

p. 52, l. 17, *that hight Pigreet.*—In the different MSS. of the French original he is called *Pigière, Pigère*, and *Pigerée.* Caxton read the name *Pygrere.* (T. W.)

p. 52, l. 29, *of loue of mariage.*—M. de Montaiglon has remarked in a note here, by way of explaining this sentiment, that, since the times of the barbarians, the church usually served as a place of refuge in time of war; and as people under such circumstances lived in it as in a house, the ecclesiastical authorities had granted to married people a permission to do that which would not have been prevented by its refusal. (T. W.)

p. 53, l. 8, *thei that seethe the good, &c.*—In M., p. 82, this is given as a popular saying in rhyme,—

Qui le bien voit et le mal prent,
A bon droit puis s'en repent. (T. W.)

p. 58, l. 29, *For the whiche folyus dede.*—M., p. 94: *Si avons cy grant exemple comment par le trespassement d'une petite pomme soyent devenus tant de douleurs et de maulx.* (T. W.)

p. 60, l. 29, *For y know a man.*—In M., p. 95, it is, *Dont je congneux un baron.* (T. W.)

p. 61, l. 33, *that in shryfte excusithe hem and polysshithe her synne.*—This duty imposed upon the female sex, to describe their sins and vices fully and minutely, is continually insisted upon by the ecclesiastical writers, and was no doubt one of the most objectionable parts of the popish system of confession, and led to endless disorders. In M., p. 96, it is, *si se excusent en leur confession devant leur prestre, et pollicent leur meffait, c'est-à-dire qu'ilz ne dient pas leurs pechiés sy vilment comme ilz ont meffait, et en ont honte de le dire; maiz ilz n'avoient pas honte de le faire.* (T. W.)

p. 62, l. 11, *tempered her and made her erre.*—This appears to have been miswritten by the English scribe. In M., p. 97, it is, *la fist pechier et errer.* (T. W.)

p. 62, l. 22, *and hadde high hornes.*—In M., p. 98, *et estoient bien branchues et avoient grans cornes.* Caxton translates it, *the remenaunt of their heedes was lyke two hornes.* An allusion to the head-dresses of the ladies, which at this time were made in the form of two long pointed horns standing out one from each side of the head, and were a fertile subject of derision to contemporary satirists. (T. W.)

p. 63, l. 4, *and shewed her brechis.*—In the original, this is explained much more fully and plainly: *Il dist que les femmes qui estoient ainsy cornues et branchues ressamblent les limaç cornus et les licornes* (sometimes the head-dress was formed of one horn projecting forward), *et que elles faisoient les cornes aux hommes cours vestus, qui monstroient leurs culz et leurs brayes et ce qui leur hoce devant, c'est leur vergoigne, et que ainsi se mocquoient et bourdoient l'un de l'autre, c'est le court vestu de la cornue* (M., p. 98). This will be best explained by comparing it with Chaucer's satirical description of contemporary costume in the Persones Tale. (T. W.)

p. 64, l. 1, *fouled al her clothes and array.*—This story forms the sixteenth in the Latin Disciplina Clericalis of Peter Alfonsi, and also in The Castoiement in French verse, printed in Barbazan, vol. ii. p. 125. (T. W.)

p. 64, l. 23, *there was onis a gentill woman.*—This part of the Knight's book, which forms chapter xlix. of the original, is very much abridged, and, in fact, a great part of it omitted, in our translation. It was not the bishop who told this story of the "gentill woman" in his preaching, but a lady of the acquaintance of the Knight of La Tour-Landry, who, as an eye-witness, told it to him as having happened on the feast of St. Margaret (July 20) in the same year in which he entered it in his book, which he says was A.D. 1372, so that he had already spent more than a year in its compilation. *Dont je vous en diray une merveille que une bonne dame me compta en cest an, qui est l'an mil trois cens lxxij.* Caxton translates this account of the strange head-dress as follows:—*For her clothyng and araye was different and no thyng lyke to theyr, and therfore she had wel her part beholdyng and lokyng. Thenne said the good ladyes to her, "My frende, telle ye vs, yf it please yow, how ye name that aray that ye haue on youre heed?" She answerde and saide, "The galhows aray." "God blesse vs," said the good lady, "the name of hit is not faire." . . . As ferre as I me remembre of it, hit was hyghe cvleved with longe pynnes of syluer vppon her hede, after the*

makynge and maner of a gybet or galhows, right straunge and merueylous to se. (T. W.)

p. 66, l. 30, *for that fire dothe but purge and clense on sinfull delite. That fire* signifies a fire of seven years. The French text is more explicit than the English: *Si regardez que pour un pechié celle fut tant en feu; mais bien puet estre, si comme dit le saint homs, que ilz avoient commis ce delit environ x. ou xij. foiz; car pour chascun fait et delit l'en est vij. ans ou feu de purgatoire, non obstant la confession, car le feu de vij. ans n'est que pour espurgier et purifier l'ame de chascun faulx delit* (p. 107). And on p. 108 we read again, *pour chacune foiz que l'en le fait, l'en est vij. ans ou feu et en flambe en purgatoire, non obstant la confession.* (J. M.)

p. 67, l. 7, *a gowne of .iiij.^{xx}. or vj^{xx} scutis.*—The original has, *qui ont bien le cuer à faire acheter une robe de lx. ou de iiii.^{xx}. francs; mais elles tendroient à grant chose se elles avoient donné pour Dieu un seul franc ou une cote d'un franc à un povre homme.* Caxton has, *And yet many one is in this world that wel haue the courage soo prowde, that wel they dare bye gownes of thre or foure score crownes, and yet thynkyng hit of lytel prys, that yf so were they must gyue to poure folke two or thre shyllynges they shold holde that ouermoche.* In what follows, the original is again abridged in the translation. (T. W.)

p. 67, l. 15, *holy women that were seintis.*—The French text specifies *sainte Elisabeth, sainte Katherine, et sainte Agathe.* (J. M.)

p. 69, l. 14, *tolde me of a lady.*—The original is, *Je vy une baronnesse bien grant dame, laquelle l'en disoit qu'elle se fardoit.* Caxton translates it more literally, *I sawe a baronnesse, ryght a hyghe and noble lady of lygnage, the whiche as men saide blanked and popped or peynted her self.* (T. W.)

p. 69, l. 18, *more thanne .iiij.^{xx}. gownes.*—In the original, *plus de lx. paires de robes.* (T. W.)

p. 70, l. 6. *Rochmadame.*—In the original it is, *Nostre Dame de Rochemadour.* This was a well-known place of pilgrimage near Cahors, famous in the middle ages for the miracles performed there. (T. W.)

p. 70, l. 28, *the cites of Venyes.*—In the original this is given more fully and correctly, *et pour ce devint comme une pierre, tout aussy comme Saint Martin de Verto, quant il fist fondre la cité de Erbanges, qui estoit en l'eveschié de Nantes,* &c. The life of St. Martin de Verto is printed by Mabillon in the Acta Sanctorum Ordinis S. Benedicti. The city of Herbanges is called in the Latin life of the saint Herbadilla. (T. W.)

p. 71, l. 31, *And so her brother.*—It should be *brothers;* in the original, *et les frères d'elle.* (T. W.)

p. 71, l. 34, *and made her ete hem.*—The French text, very becomingly, does not supply this information, simply stating, *si coppèrent les choses du roigne et les jetterent au visaige de leur suer* (p. 115). (J. M.) Caxton, also, makes no mention of it. (T. W.)

p. 74, l. 13, *acoynted her of the sone of an erle of that countre* (Greece). —The French text runs, *elle (la fille du roi de Grèce) accointa le fils d'un*

conte, qui l'engroissa, p. 117. Without the mention of this last part the war and murder of the daughter seem inexplicable. (J. M.)

p. 74, l. 23, *hewen in smal pyeces.*—This conclusion was probably suggested by the story of the concubine, Judges xix. 29. See also p. 94 of this book. (J. M.)

p. 78, Chap. LX.—This chapter, like the one preceding and one following, is much abridged in our version. The French text reads that the nephew was nephew of Aaron, and named Finées (Phinees or Phinehas), and that the lord was named Zambry (Zambri or Zimri), and was of the lineage of Simeon (see Numbers xxv. 7, and 1 Maccabees, ii. 26). The text then proceeds to condemn the sin of marriage between Christians and folk of other religions, as Jews or Saracens. (J. M.)

p. 78, l. 21, *no woman shulde in no wyse be with no man allone.* See Robert of Brunne's Handlyng Sinne, p. 240, where we are told, on the authority of St. Paul, that no man should be alone with a woman. See also 55/34 of this book. (J. M.)

p. 79, l. 7, *a Ropers wiff.*—This story, or one closely resembling it, forms the subject of one of the medieval fabliaux, or stories, but I cannot at present refer to it. (T. W.)

p. 80, l. 15, *the prioures breke.*—This was a popular medieval story, and is found with various modifications. It was the subject of a fabliau published under the title of Les Braies au Cordelier, in Barbazan, vol. iii. p. 169, and analysed by Le Grand d'Aussy, Fabliaux et Contes, vol. i. p. 343, where other sources of the story are pointed out. (T. W.)

p. 82, l. 18, *the potte.*—This well-known old proverb is given in one of its French forms in the original text, *Et pour ce est bien dit, que tant va la cruche à l'eaue que le cul y demeure.* See Le Roux de Lincy, Livre des Proverbes Français, tom. i. p. 44. (T. W.)

p. 83, l. 8, *seint Katerine, seint Margarete, seint Luce.*—The original adds, after St. Margaret, *de sainte Cristine*, for which one of the French MSS. has *sainte Justine.* Caxton also has, *of saynte Crystyn.* (T. W.)

p. 83, l. 28, *Apemena... Verar.*—The French text reads *Apamena* and *Bejart.* The London MS. has *Berut*, and one of the Paris MSS. *Baries.* (M. p. 297.) (J. M.)

p. 84, l. 22, *the gret kinge Heroudes wyff.*—This, like some further statements about Herod in a subsequent chapter, was taken from one of the old legendary histories of Herod. (T. W.) This wife of Herod was Mariamne, whom he married B.C. 37 in Samaria. When Herod went to Laodicea he left Mariamne in the keeping of his brother-in-law Joseph. Salome, the king's sister, spread infamous reports concerning Joseph and his charge, and Joseph was killed. In 30 B.C. Herod visited Augustine in Rhodes, and Salome and her mother again made charges, the result being this time, that Mariamne was slain. This history is given by Josephus. See Byron's poem "Herod's Lament for Mariamne" in "Hebrew Melodies" and Voltaire's drama *Mariamne.* (J. M.)

p. 85, l. 30, *she shulde be mued all a yere.*—The French text says seven years. See Glossary under *Mued.* (J. M.)

p. 86, l. 2, *att a yeere.*—Seven years in the French. See note above to 85/30. (J.M.)

p. 86, l. 25, *so pore and presumptuous.*—The word *pore* must of course be a mere error of the scribe for *proud;* the original has, *et fust fier et presumpcieux.* (T. W.)

p. 86, l. 28, *had norisshed the quene after.*—Another scribal error. The French text reads, *avoit nourry la royne Ester, qui fut bonne dame et juste,* p. 136. (J. M.)

p. 87, l. 15, *he and his children.*—M. *lui avec ses vij. enffans,* p. 137. (J. M.)

p. 88, l. 27, *the king Ataz, and about .lx. children.*—The French text has *Acas.* (T. W.)

p. 90, l. 5, *named Brun.*—The French text gives the name more properly, *Brencheust.* (T. W.)

p. 90, l. 5, *Sibille.*—The French text gives the pretended prophecy of the Sibyl as follows: *Ce fust la femme dont Sebille parla en prophetisant et dist: "Brune vendra de vers Espaigne ou royaume de Gaule, c'est France, qui fera merveilles de cruaultez et puis sera detraicte,"* p. 141. To this Montaiglon adds a note, p. 297: "Nous n'avons trouvé ces vers de la sibylle ni dans l'ancienne édition d'Opsópœus, ni dans la nouvelle de M. Alexandre, ni dans la publication du cardinal Maï. Il est certain que notre chevalier n'a pas eu affaire à d'anciens textes, mais à des remaniments latins ou françois qu'il seroit difficile de retrouver." The edition of M. Alexandre to which Montaiglon refers was published in Paris, 1841–56. It was, of course, not likely to contain the prophecy given above. Anciently the Sibyls were a number of women prophetically inspired by heaven. Their number is uncertain: Plato mentions one; Martian Capella gives two, the Cumæan and Phrygian; Tasso says there were ten; and the medieval monks give twelve, each with her particular prophecy and emblem. The first Sibyl was the daughter of Dardanus and Neso, and from her the name sprung; but the most famous is the Cumæan, known best by her name of Amalthæa. She was beloved of Apollo; she directed Æneas in his journey through the underworld; and it was she who bargained with Tarquinius for her nine oracular books, and finally sold him three. These books were preserved in the Capitol, and perished during the war of Sylla in the fire of 83 B.C. Sibylline fragments were then collected from various parts; they were made by Augustus into two books, which were guarded in the temple of Palatine Apollo until they were burned by Stilicho early in the fifth century. Meanwhile the Alexandrian Jews had turned their attention to Greek sibyllines. "The rise of Jewish apocalyptic literature of a sibylline character probably dates soon after Alexander the Great, when Judaism began to look in a spirit of philosophic inquiry into Greek and Oriental literature, attaching itself to such elements as seemed congenial. . . . . The Alexandrian Jews were the first to adopt this course by fusing the remnants of Greek sibyllism with their native prophecy" (*Enc. Brit.* ii, p. 177). The fourteen books of Greek hexameters still extant, purporting to be sibylline oracles, were the work of these Alexan-

drians and of the early Christians in support of their religion. The Sibyl thus became looked upon as a divine prophetess by the early Christians, although some of them, we learn from Origen, refused to regard her as such. Coming to the middle ages, we find God saying, in the miracle play of *The Annunciation*:

> As moyses sayd, and Isay,
> Kyng dauid, and Jeromy,
> Abacuk, and daniell,
> Sybyll sage, that sayde ay well,
> And myne othere prophetis all,
> As thay haue [said] it shall befall.
>
> *Towneley Plays*, 87/47. E. E. T. S.

And in *The Prophets*, a play contained in the same volume, the Sibyl herself enters and prophesies concerning the judgement day, after the mysterious Latin lines:—

> *sibilla propheta.*—Iudicii signum tellus sudore madescit,
> E celo rex aduenïet per secla futurus
> Scilicet in carne presens vt iudicet orbem.
>
> *Towneley Plays*, 61/163. (J. M.)

p. 91, l. 3, *called Archana.*—*Archaria* in the original, which reads *Phenomia* for the *Phanona* of our translation, and *Anna* for *Ama*. In Caxton the names are *Helchana*, *Fenenna*, and *Anna*. (T. W.)

p. 92, l. 3, *wiff to Sampson forte.*—i.e. Sampson the strong. The original is, *Samson fortin*. (T. W.)

p. 93, l. 2, *thorugh couetise.*—MS. *sorough*, for *thorugh*; perhaps a mere error of the scribe. The original is, *par convoitise d'argent*. (T. W.)

p. 95, l. 17, *a gret lorde of Grece.*—The original makes no mention of Greece. (T. W.) M. reads, *Je vous diray sur l'exemple de grerie*, p. 149. London MS. has *de flateurs*; Paris 7073 has *de grieux*.

p. 96, l. 3, *the trouth.*—Our translator has here omitted two anecdotes given by the Knight of La Tour-Landry, which read as follows in Caxton's version:

They be lyke to the jouglours, whiche wylle make of a cole seme and shewe a fayr thynge; for they preyse a thyng before the folk, and behynde them they blame hit; wherfor one ought not to bylene that what they sayen. For they fetche not what they say, but that they may please yow and to haue youre loue. And yf ye be wyse, ye ought to knowe them better than they shalle you, and put them fro yow, and take suche one that shall telle yow the trouthe and your wele. Suche flaterers deceyue the ryche men, as dyd a flaterer to a woman that sold cheses, whiche was fowle of vysage, and he made her to vnderstonde that she was fayr and praty, and the woman was so folyssh that she wende he had sayd trouthe. Somtyme she gaf hym a chese, and, as he hadde it and was behynd her bak, he mocked her of it. I wold ye wyst thexample whiche I sawe in the toun of Angolesme, as the duk of Normandy cam before Aguyllon. Ther were knyȝtes which, for to take their disporte, shotte at a marke. And

whanne the duke cam into the parke where as they were for to playe and disporte hym, he demaunded of one of the knyghtes a bowe and an arowe for to shete. And soone after he had drawen his arowe, there were there by hym two or thre that sayd, "Certaynly my lord shoteth wel." "Holy Mary!" sayd another, "how he draweth ryght of mesure!" "Ha, a!" sayd the other, "I wold not be armed, and that he had hit me." And thus they began to preyse hym; but for to seye trouthe, it was nothynge els but flateryng, for he shotte the worst of al other. And therfor grete merueylle is how every flaterer is agreable, and so moche pleaseth the lordes and the ladyes now in these dayes, and how they make them to byleue that they be stronger and more wyse than they be, and by theyre flateryng make them to falle in grete surquedrye of them self." (T. W.)

p. 96, l. 21, *the tale of the squier.*—This appears to have been rather a favourite story in the middle ages. It is given in my "Selection of Latin Stories," p. 104, from the Promptuarium Exemplorum, and it forms chapter cxxv. of the Gesta Romanorum, where the squire is made to void a black crow, instead of laying an egg. A rather different version of it will be found in the Ménagier de Paris, tom. i. p. 180. In more recent times it has been told in French verse by Lafontaine, Fables, liv. viii. fab. 6, and in English verse by John Byrom, Poems, vol. i. p. 31, who follows the version of the Gesta Romanorum. Our translator has only given the Knight of La Tour-Landry's story imperfectly; for in the original the gossips raise the number of eggs not to five only, but to a hundred. (T. W.) This, however, is in accordance with the London MS. Montaiglon says, p. 297, "le ms. de L. (*i. e.* Londres) met à tort *cinq* au lieu de *cent*" (œufs). (J. M.)

p. 101, l. 11, *Roboam.*—This is Jeroboam, The story of his sick son, and of the visit of his wife to the blind prophet at Shiloh, may be found in the Septuagint. (J. M.)

p. 102, l. 8, *dunge of swalues.*—The French is: *Si advint que les arrondelles chièrent sur les yeulx du preudhomme*, p. 158. (J. M.)

p. 102, l. 22, *Raquell, that had .vij. husbondes.*—The French text speaks of *Sarra, femme au petit Thobie. Ceste Sarra fut moult preude femme et fust fille Raguel*, p. 159. (J. M.)

p. 103, l. 23, *blame God of this dissese.*—Not in the French. (J. M.)

p. 105, ll. 1, 3, *Iohan.*—The MS. mark of contraction is properly across the *h*, and indicates a letter following it, representing its derivation from the Latin Johannes, like the French Jehan. When the name was intended to be represented in one syllable in old English, it was written *Jon.* (T. W.)

p. 106, l. 14, *as the dethe she dede*, &c.—The French is: *elle . . . se tenoit devant luy sy humble et sy doulces responses donnoit, que pour mourir elle ne deist et ne feist chose dont elle le cuidast corrocier*, p. 163. (J. M.)

p. 106, l. 23, *Alhalwynne makithe mencion.*—The French text continues: *si comme saint Jehan le racompte que il vit quant il fut ravy au ciel*, p. 163. (J. M.)

p. 108, l. 19, *a woman that was frowarde and angri*, &c.—A similar tale

of a cursed child is told in Robert of Brunne's Handlyng Synne, p. 45. A mother went to bathe and took her daughter with her to mind her clothes. On calling after bathing, she cursed the child because of her slowness in making ready and in going to her:—

> þe modyr þat sat in here baþ
> Wax ful of ire and of wraþ,
> And cleþyd[1] eft-sonys aftyr here,
> kursyng with ryghte gretë yre,
> And seyd, "þe devyl come on þe,
> For, þou art nat redy to me."
> "And y am redy," seyd þe deuyl,
> "To take þat þou me betaght with euyl."
> be flegh on herë þere she stode,
> And madë herë wytte al wode. p. 46.

In Chaucer's *Friars' Tale* we read of a similar cursing of a Sompnour, but here an element of justification is introduced, for the Sompnour is only seized by the devil on his refusal to repent of his villany. (J. M.)

p. 109, l. 5, *whereof the childe was euer after in perill all hys lyff.*—M., *de quoy l'enffant fut pery toute sa vie.* For *pery* the London MS. has *pire.* M. p. 298. (J. M.)

p. 109, l. 18.—*As a noble lady that was quene of Hungri.* M., *comme faisoit sainte Elizabel, qui fut fille au roy de Hongrie et femme à Londegume*, p. 167. To this Montaiglon prints a Note, p. 298: 'lisez: *femme à lendegrave.* Son mari, Louis IV, étoit, en effet, landgrave de Thuringe." (J. M.)

p. 110, l. 19, *there was gret nobeltee and plente of Richesses.*—The French presents us with more details and a more vivid picture. It runs: *La feste fut moult grant et lès paremens de draps d'or et de soie; tout retentissoit de joye et de soulas et de sons de menestriers. Les joustes furent grans et la feste bien renvoysée*, p. 169. Concerning this chapter there is a Note, p. 298: 'Ce chapitre a été extrait du MS. 7403 (i. e. Paris MS.) par M. de Mas Latrie, pour son *Histoire de l'île de Chypre sous le règne des princes de la maison de Lusignan*, t. II, documents, partie I, Paris, 1852, in-8°, p. 132. Il met le fait vers l'année 1324, et ajoute cette note: "Constance d'Aragon, femme de Henri II de Lusignan, morte sans enfants, est la seule reine de Chypre à qui je puisse rapporter cette anecdote, qui n'a laissé aucune trace dans les chroniques cypriotes."' (J. M.)

p. 112, l. 12, *slee all the children excepte one.*—The translator has here badly misunderstood his text. The French is, M., p. 169: *Pharaon . . . commanda que l'en occist touz les enffans d'un an*, i. e., all the children of one year of age. (J. M.)

p. 113, l. 13, *Araab.*—This is for Raab, i. e., Rahab. (J. M.)

p. 114, l. 1, *Aragon.*—The French text has *saïnte Arragonde*, p. 172, to which Montaiglon says, p. 298: "Sainte Arragonde est sainte Radegonde,

[1] clepyd.

sur laquelle on peut voir le recueil des Bollandistes, au 13 août (Augusti, t. iii. pp. 46–96), et, pour les renvois bibliographiques, la Bibliothèque de la France, du père Lelong, ii. 25,008–19." Caxton has *saynt Arragone.* (J. M.)

p. 114, l. 6, *come into Peytiers.*—The French text reads: *et s'en fouy en tapinaige de Paris jusques à Poitiers* (p. 173)—and fled secretly from Paris to Poitiers. (J. M.)

p. 115, l. 36, *ther was an hermite.*—This was a popular story in the middle ages, and was repeated in many different forms. See Méon's Fabliaux, vol. ii. p. 173. A hermit, who had fallen under the obligation of committing one of the three sins, drunkenness or murder or adultery, chose drunkenness as the least. Having made himself drunk at the house of one of the peasantry, the man's wife accompanied him home to assist him; on the way he yielded to temptation and committed adultery, and, the husband arriving at the critical moment, the hermit, in fear of his vengeance, snatched up an axe and slew him. Thus he committed all the three crimes instead of one only. (T. W.)

p. 116, l. 8, *falce fleumed rede.*—This should be *salce*, &c., a Chaucerian expression. Prologue, l. 623:—

> A Somnour war ther with us in that place,
> That hadde a fyr-reed cherubinnes face,
> For *saucefleem* he was, with eyen narwe.

The expression arose from the supposition that the affected person had too much salt phlegm (*salsum phlegma*) in his constitution. See Prof. Skeat's remarks in his Notes to his Chaucer, p. 52, and p. 102, "Breuyary Extracts" in Borde's Introduction of Knowledge, ed. Dr. Furnivall, E. E. T. S., 1870. (J. M.)

p. 117, l. 28, *scint Katerine.* St. Katherine of Alexandria, who is supposed to have lived early in the fourth century. She was famous throughout the middle ages for her culture and polemic abilities. It was after her triumph in argument with heathen philosophers that the spiked wheel was made to torture her: this wheel became emblematic of her. She was martyred in Alexandria. Capgrave wrote her history in verse (E. E. T. S. 100). Herein we find mention of the oil said to have been found at her grave:—

> The grete myracles whiche ben at hir graue
> Arn ny vnknowe, right for grete distauns
> Be-twyxe that and vs; but this knowleche we haue
> That oyle it renneth euere in abundauns,
> With whiche oyle of soores alle grevauns
> Whiche men suffre, it wil be hooled anoon.
>
> p. 402. (See also p. 4.)

But he says afterwards, p. 403:—

> I may weel leue that swyche merueyles per bee,
> But for be-cause I haue noon auctorite. (J. M.)

p. 117, l. 32, *xij Iurneys.*—The French text has *xiiij. journées*, p. 177. (J. M.)

p. 120, l. 27, *a Senatour of Rome.* The French text continues: *si comme il est contenu ès croniques des Romains*, p. 181. Montaiglon's note, p. 298, informs us that the Paris MSS. do not give *des Romains* after *des croniques* (*ès croniques?*). It is pretty nearly, he says, the translation of the title of the Gesta Romanorum. (J. M.)

p. 124, l. 3, *plaie with placebo.*—*M.* reads: *et ne le flatte pas ne faire le placebo*, p. 184,—does not flatter him that *placebo* need not be done. (J. M.)

p. 124, l. 24, *the childe deyed in the same chaumbre where as the holy man was herborued and loged before.* The French text says the mother had the child put there. M., *Sy fist mettre la mère l'enffant en la chambre du saint prophète*, p. 185. (J. M.)

p. 126, l. 2, *she was hadde oute of her good helthe of body.*—The translator appears here again to have relied more on his imagination than his text. The French reads: *elle tançoit en plainne rue avecques sa voisine, et tant crurent et montèrent les paroles que l'autre lui dist que elle n'estoit pas nette du corps, dont par celle parole, qui ala tant avant, elle en perdy son mariaige, feust verité ou mençonge.* M. p. 187. (J. M.)

p. 126, l. 8, *a gentill woman testi and hasti.*—Another mistranslation, apparently. M., *je vous diray un fait que je vy d'une bien gentilz femme qui tençoit à un homme qui avoit male testè*, p. 187. (J. M.)

p. 126, l. 32, *an ensaumple of an Emperoure.*—In the original it is, *l'exemple de l'empereur de Constentinoble.* In the original text, too, we have *ses ij. filz*, not, as here translated, his two daughters. Caxton also has, *his two doughters*, and calls him *themperour of Constantynople.* (T. W.)

p. 129, Chapter XCVIII. See *The History of Susanna* in the Apocrypha. (J. M.)

p. 129, l. 3, *pat was a gret lorde in Babiloyne.*—The translator has here singularly misunderstood his original, which reads, *qui estoit grant seigneur en la chetivoison de Babilonie*, who was a great lord in the captivity of Babylon. Caxton's translation is, *whiche was a grete lord in the captyuyte of Babylone.* (T. W.)

p. 130, l. 9, *in what wise they fonde her.*—The French text says, "under what tree they found her." M., *soubz quel arbre ilz la trouvèrent*, p. 192. (J. M.)

p. 131, Chapter C.—In Montaiglon's edition, p. 194, this heading is preceded by the lines:

Cy commence à parler des exemples du Nouvel
Testament depuis que Dieu vint ou
ventre de la Vierge Marie.
Et premiers de la Magdelaine. (J. M.)

p. 134, l. 27, *her suster the Magdalene.*—The original has merely, *sa suer Marie.* The translator is in error; yet Caxton also translates it, *the suster of Mary Magdalène.* (T. W.)

p. 134, l. 28, *to aparaile the labour of the hous.* M., *Marie ne lui venoit point aydier à faire et appareiller à mengier*, p. 198. (J. M.)

p. 136, l. 5, *the boke that y haue made for youre bretheren.*—See also p. 4, l. 7; p. 115, l. 35; p. 205, l. 14, and Note to latter. Montaiglon puts a Note in his edition, p. 299, to the effect that the Paris MS. 7403 has a note in the margin by the phrase equivalent to that quoted above. The marginal note is: "No. qu'il fist ung livre pour ses fils." (J.M.)

p. 136, l. 24, *Countesse of Aniou.*—Montaiglon's note, p. 299: "La comtesse d'Anjou qui fonda l'abbaye de Bourgueil est Emma, femme de Guillaume duc d'Aquitaine et comte de Poitiers; elle fonda ce monastère en 990. (Cf. le Gallia Christiana de Sainte-Marthe, in-fol. iv. 201-7.)" (J.M.)

p. 137, l. 7, *were brought vnto her oute of the ayre.*—The French is: *quant l'en li bailloit son livre ou ses gans, que aucune foiz ilz se tenoient en l'air tout par eux.* M. 100. (J.M.)

p. 137, Chapter CIV. The English of this chapter does not well follow the French; there are many differences to be found. (J.M.)

p. 138, l. 17, *another ensaumple of a knightis sone.*—This beautiful tale of the merciful knight is told at greater length by Robert of Brunne, Handlyng Synne, p. 130. A young knight pledged himself to avenge the slaying of his father, and to that end besieged his enemy in his strong castle. On the Good Friday the besieged man looked out and beheld the folk wending their way churchward: so long was it since he heard mass that he decided to go too. He emerged from his castle, barefoot; then the young knight met him, and would have slain him; but the other prayed him to forgive his sin on this day of days. In the end they wended to the church together:—

And to þe cherchë boþe þey ȝede.
Byfore þe cros-þ[e]y knelyd downe
Yn þe wurschyp of Ihesu passyowne,
For to kesse þé cros þat day,
As custume ys yn crystyn lay.
Þe elder knyȝt, for honoure,
ȝede fyrst, and kyst hys creäture;
Aftyr þan, ȝedē þe chylde,
Þat was becomë meke and mylde;
Wyþ þe tokene he gan hym blesse,
And knęled down, þé cros to kesse.
Þe crucyfyx, þat þere was leyd,
hys armës fro the cros vpbreyd,
And clepd þe chyldë hym betwyx,
And aftyrward kyst hym, þat crucyfyx. p. 132.

Burne-Jones painted a water-colour, "The Merciful Knight," in 1863. Compare this tale with that of the juggler who, to do honour to the Virgin, performed daily before her altar, and to whom her image descended to wipe with the edge of her mantle the sweat from his brow. See p. 93, L'Étui de Nacre, by Anatole France. (J. M.)

p. 140, l. 21, *a goune.*—It must be borne in mind that at this time gowns

and some other articles of dress were very costly things, and were preserved and in use for many years. (T. W.)

p. 141, l. 6, *leuein for brede of whete.*—M., *celle par son esbat se estoit prise à faire pain de fourment*, p. 205. (J. M.)

p. 142, l. 16, *an aple.*—This incident of the poisoned apples forms a part of other medieval stories, as, for example, that of Parise la Duchesse, in which the conspirators against the life of the duchess lend her a present of poisoned apples, one of which is eaten by the duke's favourite nephew and causes his death, and she is accused of the murder and condemned to be burnt. (T. W.)

p. 142, l. 26, *offende.*—An evident error of the scribe for *deffende.* (T. W.)

p. 145, l. 25, *the espouse saide vnto hem*, &c.—The French text says that the five foolish virgins asked for oil and "l'en leur dist: *Nescio vos*, c'est-à-dire qu'elles n'en auroient point," &c., p. 210. (J. M.)

p. 148, l. 15, *that vj. monthes had be bareyn*, &c.—The French text reads: *et mesmement sa cousine Elizabeth estoit enceinte bien avoit vj. mois, qui estoit brahaigne et passé aage*, p. 213. (J. M.)

p. 148, l. 27, *reward* = regard. See Glossary. (J. M.)

p. 150, l. 24, *quene Ester.* See Chapter XCVII, p. 127. (J. M.)

p. 151, l. 14, *And after this.*—The editor of the French text has remarked here that the Knight has fallen into a singular error in placing the marriage at Cana earlier in date than the scene of Christ's disputation with the doctors. (T. W.)

p. 151, l. 16, *preche ayenst the Iues and the maistres of the lawe.*—The French text reads that Christ *estoit alé disputer et preschier contre les saiges de la loy.* The text then adds something that our translator disregards: *Sy cuida la bonne dame que il feust monté ou ciel*, &c.; the good woman thought he had ascended into heaven. (J. M.)

p. 151, l. 24, *his gret prudence and science.*—M. reads: *les saiges touz esbahis du grant sens que ilz trouvoient en lui*, &c., p. 217. (J. M.)

p. 153, l. 19, *the bifore tyme thei had be maried*, i. e., that had previously been married. These "good ladyes" were widows. The French text says: *elles se tenoient seintement et nettement en leur vefveté*, which our translator renders: *they leued chastely, clenly, and holyly in thaire manere.* The word *vnaraied*, l. 18, is also remarkable. The translator appears to have returned to, and misconstrued, the expression a few lines back: *à qui nul ne s'appareille*, said in connexion with the "glorious maide Marie," although he has already adequately rendered it: *vnto whom there may be no comparison*, l. 17. (J. M.)

p. 153, Chapter CXIII. The division of Chapters is not here the same as in M. Chapter CXII continues in the French to *Premièrement je y mettray la royne Jehanne de France*, p. 219. (In our edition: *And furst y shewe you of the noble princesse Johanne, now late quene of Fraunce*, 154/1.) (J. M.)

p. 154, l. 2, *princesse Johanne.*—The Knight says of her: *qui n'a gaires qu'elle mourut, fust saige et de sainte vie*, &c., p. 220. Mentaiglon's note

is: "La reine Jeanne de France n'est pas la femme de Charles V, mariée en 1349 et morte en 1377, cinq ans après la composition du livre des Enseignements; ni Jeanné, fille du comte de Boulogne, seconde femme de Jean II, mariée en 1349 et morte en 1361, dix ans avant que le chevalier écrivît; mais Jeanne, fille de Louis, comte d'Evreux, troisième femme du roi de France Charles IV, dit le Bel, mariée en 1325; veuve en 1328, et morte en 1370, après avoir passé la fin de sa vie dans la plus fervente pratique des bonnes œuvres; le mot du chevalier de La Tour *morte n'a gaires* prouve qu'il n'a pu penser qu'à celle-là." p. 299. (J. M.)

p. 154, l. 7, *duchèsse et cetera.*—This in M. is *la duchesse d'Orléans*, p. 220.—To his reading Montaiglon says: "Si la phrase relative à la duchesse d'Orléans, 'qui moult a eu à souffrir et s'est toujours tenue sainctement devant et après' (see 154/7), étoit une interpolation, on la rapporteroit naturellement à la belle et touchante Valentine de Milan. Si elle est bien du chevalier de La Tour Landry, cela est impossible, car Valentine n'épousa le duc Louis d'Orléans qu'en 1389. Avant elle il y a eu une autre duchesse d'Orléans, Blanche, fille de Charles IV le Bel et de la reine Jeanne dont nous venons de parler, née en 1327 et morte le 7 février 1392, après avoir épousé, le 18 janvier 1344, Philippe duc d'Orléans, dernier fils de Philippe VI de Valois, et mort le 1er septembre 1375 sans enfants légitimes. Ce qui ne paroît supporter cette interprétation, c'est que le MS. de L. (Londres) est le seul qui dise *la duchesse d'Orléans*, et les autres *la duchesse derrenière de ceste royne*, ce qui ne peut se comprendre que dernière fille de la reine Jeanne, et cette première duchesse d'Orléans est en réalité sa dernière fille.—Sur ce Philippe d'Orléans, on peut voir un article de Polluche dans le *Mercure de France*, numéro de juillet 1749, p. 3-9." p. 299. Caxton has *the duchesse of Orliaunce* for our *duchesse et cetera.* See Note below to 154/18. (J. M.)

p. 154, l. 10, *the countesse moder vnto the erle et cetera.* The French is simply: *la contesse mère au conte*, p. 220. Caxton has *the good countesse of Roussyllon.* See Note below to 154/18. (J. M).

p. 154, l. 11, *how that nobly she gouerned her selff and used holy lyff.*—The translator, who seems to have taken comparatively little interest in the examples selected from modern history, has here abridged his original, which reads, *comment elle s'est noblement gouvernée en sa vefveté et nourri ses enffans et sa terre bien gouverné et usé de bonne vie.* (T. W.)

p. 154, l. 18, *the age of xxv wynter wyanne her lorde deide.*—The translator again misreads his text. The French text reads that the baroness remained a widow for twenty-five years: *une baronesse . . . qui a resté bien vefve l'espace de vingt-cinq ans, et estoit jeunne et belle quant son seigneur mourut*, p. 220. (J. M.)

p. 154, l. 18, *And this good ladi.—Et la vous desclaireray: c'est madame d'Artus.* French original. Caxton gives this chapter as follows:—

Of the quene Johane of Fraunce. Capitulo cxj.

The good quene Jane of Fraunce, whiche of late passed out of this world, and the whiche was wyse, of holy lyf, and moche charytable, and also ful

of deuocion, held her estate so clenly and so noble by so good ordenaunce, that grete thynge were to reherse it. After, by her shal we set the duchesse of Orliaunce, whieh in her lyf suffred moch, but she kept her euer clenly and holily, but to long it were to recounte of her good lyf and good condycions. Also we may not forgete the good countesse of Roussyllon, the whiche, she beynge a wydowe, kepte and gouerned her self so clenely, and soo peasyble dyd nourysshe her children, the whiche also kepte good justyce and held her land and peple in pees. Also I wylle telle yow of a baronnesse whiche duellyd in our countrey, the whiche was in wydowhede by the space of .xxxv. yere, and was yonge and fayr whanne her lord deyde, and of many one she was requyred; but she sayd in her secrete that for the loue of her lord and of her children she shold neuer be wedded, and held her in her wydowhede clenly withoute ony reproche, wherof she ought to be preysed. And her name I shalle declare vnto yow, it was my lady of Vertus. (T.W.)

p. 154, l. 22, *how it befell vnto her sin the tyme and Iourney of Crecy.*—The translator here omits an essential thing, probably through misreading. The French text runs that the lady had been a widow from the time of the battle of Crecy: *qui est vefve dès le tems de la bataille de Crécy*, p. 221. (J. M.)

p. 155, l. 4, *the wiff of a knight.*—The French text reads *bachelier*, p. 221. This is the reading of Paris MS. 7403. The other Paris MS. (7073) and the London MS. have *chevalier*. Montaiglon remarks, p. 300, that *bachelier* did not apply only to literary degrees, and is the correct term. Caxton translates the passage: *the wyf of a symple man.* In regard to *bachelier*, cf.:—

Byschopes and *bachelers*, and banerettes nobille,
That bowes to his banere, buske whene hym lykys.
Morte Arthure, 3767. E. E. T. S.

And also:

Pys ychë slayn knyȝt had a chylde,
A doghty *bachelere*, and a wylde.

Cest chiualer qe fu oscis,
Pruz et uaillant aueit un fiz.
Robert of Brunne, p. 130/3803. E. E. T. S.

p. 156, l. 28, *Repentaille.*—Our translator departs from the order of the French text after this, the comparison of the nightingales coming in Chapter CXV (M., p. 224), in connexion with the following anecdote:—

Dont je sçay bien un exemple d'un simple chevalier qui espousa une grant dame, mais, toutes les fois que messire de Dorval le veoit, le premier salut que il lui fist ci estoit lui subter, et puis lui dit que il ressemble au rossignol; car, quant le rossignol a jouy de ses amours, il sube. Sy vous dy bien que le chevalier n'est mie liés de la bourde, quelque chière que il en feist.

Montaiglon annotates this *Dorval*: "lisez Derval. Dans l'armorial de Gilles de Bouvier, dit Berry, premier hérault d'armes de Charles VII

(fonds Colbert, No. 9,653-5-5), je vois dans le Poitou, au nom de sire de Dervak qu'il portoit d'argent à deux fasces de gueules." M., p. 300. (J. M.)

p. 157, l. 27, *putte her payne in trauaile.*—M., *la preude femme qui met paine et travail à tenir nettement son corps*, p. 225. (J. M.)

p. 158, l. 1, *the precious marguarite.*—The phrase also occurs again 163/4: *he likenèd suche a woman vnto a precious margarite, the whiche is a bright thinge, rounde, white, and clene, a stone so clere and faire that there is no tache therein, nor spotte of vnclenne[s].* This last is more the rendering of the first than of the last corresponding passage in the French: *car il l'appelle la precieuse margarite, c'est une fine perle, qui est blanche, ronde et clère, sans taiche y veoir.* M., p. 226. The second passage is the words of Christ on good and chaste women: *Una preciosa margarita comparavit eam.* M., p. 233. See also 190/13. Cf.:—

Perle plesaunte to prynces paye,
To clanly clos in golde so clere,
Oute of oryent I hardyly saye,
Ne proued I neuer her precios pere,
So round, so reken in vche araye,
So smal, so smoþe her syde3 were.

The Pearl, 1–6. Early English Alliterative Poems, p. 1. E.E.T.S. (J. M.)

p. 158, Chapter CXVII. The division of chapters here again differs from the division in the French text, where Chapter CXVII commences with the passage corresponding to our *Whereupon that and they sawe ani yonge man*, &c., 158/27. M., *Dont il advenoit*, &c., p. 227. (J. M.)

p. 158, l. 21, *Sir Raoul de Luge & Sir Piere de Luge.*—In the original it is, *Messire Raoul de Lugre et l'autre Messire Gieffroy.* These names appear to be unknown in history. One of the French MSS. reads *Lugne* while another has *Luge*, as in the English. Caxton gives the name as *Lyege*. (T. W.)

p. 158, l. 24. *Charmylour, Cicault, or Sarmitre.* M., *Charny, Boucicquaut ou Saintré.* The names in the English are mutilations of those in the French. For *Saintré*, Paris MS. 7403 has *Caintré*, and London MS. Saint-Tref. Montaiglon's note, p. 300, tells us that *Charny* is Geoffroy de Charny, lord of Lirey, who figured in the wars after 1337 and who died at Poitiers. The other names are well known. (J. M.)

p. 158, l. 33, *a yonge squier.*—The French text itself makes no mention of *a squire*; but Paris MS. 7073 reads *Sy arriva un écuyer* (M., p. 300). (J. M.)

p. 159, l. 16, *cleped a purseuant.*—The French says that the young man called a minstrel and gave him the costume: *Sy appella un menestrel et lui donna sa coste et la lui fist vestir.* M., p. 227. (J. M.)

p. 161, l. 17, *and vnder one thanke.* Probably a bad reading of the French "*tout se passe.*" *Mais toutes voies ce est mal dit*, &c. M., p. 230. (J. M.)

p. 161, l. 36, *suche as be worthi and blame.* The whole of this sentence is the translator's rendering of *Sy vouldroye que celluy temps fust revenu;*

car je pense que il n'en feust mie tant de blasmées comme il est à present. M., p. 231. (J. M.)

p. 161, l. 33, *as here before y haue tolde you.*—In the original there follows here another anecdote of Geoffroy de Lugre, which our translator has thought proper to omit. *Et vous diray encores plus, comme j'ay ouy compter à plusieurs chevaliers qui virent cellui messire Gieffroy de Lugre et autres, que, se il chevauchast par le pays, il demandast: "A qui est cellui herbergement là?" et l'en lui deist: "C'est à telle;" se la dame feust blasmée de son honneur, il se torsist avant d'un quart de lieue que il ne vensist devant la porte, et luy feist un pet, et puis pransist un poy de croye qu'il portoit en son saichet, et escrisist en la porte ou en l'uis: "Un pet, un pet," et y faisoit un signet, et s'en vensist. Et aussi, au contraire, se il passast devant l'ostel à dame ou damoiselle de bonne renommée, se il n'eust moult grant haste, il la vensist veoir et luchast: "Ma bonne amye, ou bonne dame, ou damoyselle, je prie à Dieu que en cest bien et ceste honneur il vous vueille maintenir en nombre des bonnes; car bien devez estre louée et honnourée." Et par celle voye les bonnes se craingnoient et se tenoient plus fermes et plus closes de ne faire chose dont elles peussent perdre leur honneur et leur estat. Sy vouldroye que cellui temps fust revenu, &c.* This paragraph is translated as follows by Caxton:—

I hane herd reherced of many knyghtes whiche saw and knewe the sayd syre Geffroy de Lyége, how that as he rode thorugh the countrey, and as he aspyed and sawe some place or manoyr, he demaunded and asked the place, and yf he vnderstode by ony maner that the lady of the manoyr or place were blamed of her honour and worship, he shold haue gone oute of his ryght way, rather than he had not gone to the yate of the same place, and make there a faytte, and put and sette his signes ageynste the yate, and thenne rode ageyne into his ryght way. And contrary to this dede, yf hit happed to hym to passe before the place of a good and renommed lady or damoyselle, al had he neuer so grete haste, he wente to see her, and sayd to her, "My good frende," other "my lady," or els "damoysell," "I praye to God that in this welthe and honoure he wylle euer hold and mayntene yow into the nombre of the good wymmen, for wel ye oughte to be preysed and worshipped." And thus, by this maner and way, the good wymmen drad and held them more sure fro doynge ony thynge wherby they myght lese theyr worship and honoure. Wherfore I wold that tyme were come ageyne. For, as I wene, many one shold not be blamed and diffamed as they be now.

Messire Geoffroy de Lugre must have been a rather singular individual. (T. W.)

The London MS. gives the name simply *Gieffroy*; Paris 7403 has *Lugne*; Paris 7073 *Luge*; while Caxton renders it as Lyege. (J. M.)

p. 162, l. 7, *so noble and trwe was the lawe of God.*—The French says: *ne pour or ne pour argent elle n'en feust rachetée, tant noble feust, selon la loy de Dieu.* M., p. 231. (J. M.)

p. 162, l. 14, *in Prouince, in Spaine, in Aragone.*—In the original it is, *en Rommenie, en Espaigne, en Arragon.* (T. W.)

p. 162, l. 15, *In sum places*, &c.—The original enumerates the punishments as follows: *En aucuns lieux l'en leur couppe les gorges, en autres lieux l'en les murtrist à touaillons, en autres lieux l'en les emmure*, Caxton translates it, *In somme places*[1] *men kytte of theire throtes, and in somme they be heded before the peple, and in other places they be mewred or put bytwene two walles.* (T. W.)

p. 163, l. 5, *a precious margarite*.—See note above to p. 158, l. 1. *Une marguerite*, explains the French text, *est une grosse perle réonde d'oriant, clère, blanche et nette.* M., p. 233. (J. M.)

p. 163, l. 26, *it were a foule thinge to take a faire suete rose and putte hem in a stynking vessell*.—The French text provides quite a different illustration: *aussy comme c'est laide chose à baillier un blanc et delié cueuvrechief à un grant seigneur ouquel en lui baillant l'en espendroit grosses gouttes d'enore noire, et aussy celles gouttes noires les espandre sur une esculée de lait qui est blanc*, &c. M., p. 234. (J. M.)

p. 165, l. 22, *iij doughters*.—M., *plusieurs filles*, p. 236. (J. M.)

p. 167, l. 17, *Syre Foucques de Laual*.—M., *Messire Foulques de Laval*, p. 239. Montaiglon says, p. 301: "Messire Foulques de Laval étoit le fils de Guy IX de Montmorency Laval, l'époux de Jeanne Chabot, dame de Rais, et le chef de la branche de Laval-Rais; il mourut en 1360. (Cf. Paris, V. 85.)." (J. M.)

p. 167, Second Chapter CXX. This is Chapter 121 in M. (p. 239). Our Chapter CXXI is Chapter 122 in M. Chapter 123 (M., Chappitre VI^{xx}III^{e}, p. 244) is omitted from our book. (See footnote, p. 171.) This is the missing chapter:—

"*Que nulle femme ne doit point croire trop legierement ce qu'on lui dit.*

CHAPPITRE VI^{xx}III^{e}.

ET pour ce est noble chose à toute femme de bien et d'onneur y prendre garde et soy garder, et non mie croire trop de legier ce que l'en leur dist, et se prendre de garde de ceulx qui usent de telles faulcetez et qui font de petiz signes et des faulx semblans, comme de faulx regars lons et pensis, et de petis souspirs, et de merveilleuses contenances affectées, et ont plus de paroles à main que autres gens. Sy est bon de soy garder de telles manières de gens qui veulent user de avoir tel siècle; car la bonne femme qui bien se scet garder de telx gens doit estre moult louée et honnourée. Car c'est grant honneur et grant victoire avoit fait de eschiver le mal langaige du monde, et qui se puet tenir nettement et hors de leurs folles parleures, sans ce que celles folles langues puissent dire ne racompter que ilz l'aient trouvée en nulle foiblesse ne molesté de ouer, ne qui se puissent bourder ne gangler de elles, et cestes bonnes femmes qui ainsi se tiennent fermes, et qui ainsi se rusent de leurs faulces malices, doivent estre bien louées entre les bonnes, tout ainsi comme l'en loue les bons chevaliers et les bons escuiers qui passent par vaillance et par honneur; par la paine que ilz y ont trait tous autres pour le grant labour que ilz y ont souffert pour venir

[1] Caxton: *plares.*

à honneur, sont ilz plus prisiez et honnourez que gens du monde. Tant aussy et par meilleur raison doit estre la bonne dame qui bien a reseoux son honneur contre telles manières de gens qui ainsi usent. Et si vous dy bien que mon entente n'est point par cest livre à blasmer bonne amour et ceulx qui usent de loyaulté; car moult de grans biens et honneurs en sont advenus. Mais la bonne dame de Villon, qui tant fut belle et preude femme, dont par sa bonté et sa beaulté moult de chevaliers furent amoureux de elle, et elle, qui moult fut saige et de grant gouvernement, leur disoit que toute saige femme qui bien vouloit nettement garder son honneur doit avant essaier son amy, c'est celui qui la pryé ou qui lui fait semblant d'amour. Et quant elle l'aura esprouve vij. ans, adone elle sera certaine se il l'ayme de cuer ou de bouche. Et lors le pourra accoler pour singne d'amour, sans plus. Mais de ceste bonne dame je me tais, car elle avoit le cuer trop dur. Il est bien mestier que celles de aujourd'uy aient le cuer plus piteulx, et, se Dieux plaist, sy auront elles, car trop long temps a en vij. ans. Le plus d'elles n'attendront pas que elles n'en ayent plus brief mercy, se Dieu plaist. Mes belles filles, je vous laisseray un peu de cest fait et de-cestes Galoises, et vous compteray un debat qui est entre vostre mère et moy, sur le fait qu'elle debat que nulle femme ne doit amer par amours, fors en certains cas, et je soustiens le contraire, et pour ce est le debat d'entre elle et de moy, sur lequel je vueil racompter." M., p. 244. (J. M.)

p. 169, l. 4, *of the Galoys and Galoyses.*—Whence the Knight derived this strange story it would not be easy to guess. In old French, *galloise* meant a woman who lived licentiously. (T. W.) See Glossary.

p. 171, Chapter CXXII.—The whole of the debate between the Knight and his lady is contained in one chapter in the French edition (Chappitre VI^{xx}IIII^{e}, p. 246). The French chapter 125 (M., p. 266) is our Chapter CXXXIV, p. 186, *How the holy lady approued the hermyte.* (J. M.)

p. 171, l. 22, *and of your moder.*—She was Jeanne de Rougé, the first wife of the Knight of La Tour-Landry. She was still alive at this time, for she did not die before 1383. (T. W.)

p. 174, l. 7, *xl. kynges and .xii. CM other persones and mo.*—M., *plus de xl. roys et plus de cent. mille personnes*, p. 249. The London MS. has *lx. roys.* M., p. 301. (J. M.)

p. 174, l. 22, *fowle delytes and playsaunce within the Chirche.*—The French again gives more details: *il fut deux roynes par deça la mer qui leurs faulx delis de luxure faisoient aux tenèbres le jeudy absolu et le saint vendredy aouré, quant l'en estaingnoit les chandelles, et en leurs oratoires*, &c. M., p. 250. *Jeudi absolu* was the Thursday of the Holy Week. As to *le saint vendredy aouré*, compare:—

Þan fyl hyt on þe gode fryday.
Auint le vendredi *ahuré*
Qe Deu pur nus fu crucifié.
Robert of Brunne's Handlyng Synne, 130/3819.

In connexion with the service of Tenebrae, the Dictionnaire de

l'Académie Française says: "En parlant De l'Office de la Semaine sainte, on appelle *Ténèbres*, les Matines qui se chantent l'après-dînée du Mercredi, du Jeudi et du Vendredi." (J. M.)

p. 177, l. 18, *a lady to whome I gyue no name, the whiche ye wente ones to see her*.—See the Knight's history, p. 18. (J. M.)

p. 177, l. 23, *Ye prayd' her of loue*, &c.—Caxton has translated this passage imperfectly, or perhaps some words have been omitted by his printers. The original is, *Et les responses ne furent par trop sauvaiges, mais assez courtoises et bien legierettes, et, pour le grant semblant qu'elle vous fist, vous vous retraystes de la demander, et se elle se fust tenue un peu plus couverte et plus simplement, vous l'eussiés prise.* (T. W.)

p. 181, l. 11, *at thè dorè*.—M., *à la porte de l'eglisé*, p. 258. (J. M.)

p. 182, l. 19, *The lady of Coūssy*, &c. M., *la dame de Coucy*. Our *Verger*, l. 20, should be *Vergi*. M. has *Vergy*. These are well-known stories, and were great favourites in the middle ages. Concerning *the duchesse* (v. 182/21), Montaiglon says, p. 301: "il n'est pas aussi simple de savoir ce qu'est l'histoire de la duchesse. J'avois pensé au roman de Parise la Duchesse; mais il ne convient nullement." The history of the Chatelaine of Vergi has come down to us in a number of MSS., one in the Bodleian Library, and a number of editions of the poem have been made. The latest is that of Dr. Brandin, published London and Paris, 1903, with an Englishing by Alice Kemp-Welch. This text is, with a few modifications, that of Raynaud's earlier edition (1892). Dr. Brandin says, p. xviii, that the reader will see in Raynaud's introduction "how the Lady of Vergi became, as early as the fourteenth century, the Lady of Vergier, and how she was confounded, at the end of the eighteenth century, with the heroine of a romance which enjoyed the greatest success in the middle ages—the Chatelaine of Couci." (J. M.) The Chastelaine de Vergy will be found in Barbazan's Fabliaux, vol. iv. p. 296, and in Le Grand d'Aussy, vol. iv. p. 98. (T. W.)

p. 183, l. 9, *playenge with me*.—In the original it is, *Dont il ădvint une fois que tout plain de chevaliers et de dames jouoient au Roy qui ne ment pour dire verité du nom s'amie.* Caxton appears not to have known an English name for the game, the nature of which is easily seen and understood. An account of it will be found in the fabliau of Le Sentier Battu in Barbazan, vol. i. p. 100. (T. W.)

p. 183, l. 22, *tyll the tyme of seuen yere and' an half be passyd' & gone*.—See the French Chapter 123, printed above. (J. M.)

p. 183, l. 29, *But at the last he sayd to me, "Lady of the Towre,"* &c.—Caxton's text is nothing but a mess here. The unnamed knight who spoke of love could hardly have called her "Lady of the Tower" before her marriage. His words should really end at: *in good' feythe he shold' neuer speke to me therof* (l. 28). M., *et en bonne foy onques puis ne m'en parla*, p. 261. At this point our Knight himself breaks in: M., *Lors je lui dis: "Madame de La Tour, vous estes moult male et estrange . . .* &c.," p. 261. (J. M.)

p. 183, l. 32, *lyke the lady of the fucille.*—Caxton has here made a droll literal translation. The original is, *Vous ressemblez madame de La Jaille*, M. de Montaiglon supposes this to have been Marguerite dame de La Jaille, the wife of Hardouin de la Porte, lord of Vezins in Anjou, one of whose children was married in July, 1388. (T. W.)

p. 185, l. 15, *And Sybylle sayth.*—The original, as edited by M. de Montaiglon, has, *Et la royne de Sabba dist;* but one of the French manuscripts reads, *la royne Sebille*, which was evidently the text Caxton had. Either is a curious authority on the subject. (T. W.)

p. 185, l. 33, *the Duchesse of Bauyere.*—Bavaria, of course. In the French text it is, *J'ay ouy raconter d'une dame de Banière*, as M. de Montaiglon prints it, for it may of course be read *Bauière.* (T. W.)

p. 185, l. 36, *coursers, and hakneys, and dere and ryche furrynges*, &c.—M., *gaingnoit souvent à eulx à cellui jeu corssés, draps, pennes de ver, perles et grans joyaulx*, &c., p. 265. (J. M.)

p. 186, l. 23, *the prouost of Acquylee.*—This is a very well-known medieval story, which will be found in a metrical form in Méon's Nouveau Recueil de Fabliaux, tom. ii. p. 187. (T. W.)

p. 191, l. 1, *and made the cheste, where as her tresoure was in, to be sealed.*—The French text says she had her bed made *dexant l'uis d'une tour où estoit sa chevance et son or, et fist mettre la clef de cette tour scellée en un drapel soubz ses reins.* M., p. 271. (J. M.)

p. 191, l. 24, *by the xxv parte.*—M., *le xxx^e^.* (J. M.)

p. 191, l. 30, *but suche plate as they sawe abrode, that was a coup and a pyece only.*—This would appear to have been the ordinary amount of plate exhibited on the sideboard of a single person who made no show. The original is, *fors sa vaisselle d'argent de chascun jour.* (T. W.)

p. 192, l. 34, *to be worshipped.*—Caxton has omitted the following rather interesting passage, which follows what represents these words in the original text: *et là estoient les menestralx et plusieurs instrumens, à qui elle faisoit moult grant chières, et leur donnoit du sien largement, tant qu'ilz l'amoient à grant merveilles, tellement que, quand elle fut morte, ilz en firent une chanson de regret d'elle, où il y a au reffrain :*

Helas! à la Galonnière
N'avons nous plus bel aler,
Comme endroit ma dame chière,
Qui tant nous souloit amer.

Et ainsi la regretoient. Et après ce elle avoit telle coustume, &c. (T. W.)

p. 193, l. 25, *vpon the Fryday.*—M. adds also *et le samedi*, p. 276. (J. M.)

p. 194, l. 3, *My lady Cecyle of Balleuylle.*—M., *madame Olive de Belle Ville*, p. 276. Paris MS. 7073 has *Aline.* Montaiglon says, p. 302: "Dans la traduction anglaise du temps de Henry VI (cf. Retrosp. Review, p. 193), elle est appelée *Cecyle of Ballevylle.* Dans ce passage il y a une faute de lecture ou d'impression: il ne falloit pas *she held in Dowaye*, mais *she held in*

dowage.—Dans l'armorial déjà cité de Gilles de Bouvier, on trouve, dans la partie consacrée au Poitou, l'écu du seigneur de Belleville, quatre de gueules et quatre vairés d'azur et d'argent.—Elle étoit peut-être de la famille de Jean de Harpedenne, 3e du nom ; seigneur de Belleville, en Poitou, que Charles VII maria à Marguerite, sa sœur naturelle, fille de Charles VI et d'Odette de Champdivers, la petite reine." Our text has *dowa[r]ye.* 193/27. (J.M.)

p. 194, l. 4, *myghte spende yerely.*—M., *son frère tenoit bien xviij. mil livres de rent,* p. 276. (J. M.)

p. 194, Chap. CXXXVII.—In M., Chapter 128, containing the whole story of Cato and his son, and ending the book. (J. M.)

p. 195, l. 2, *had to name Cathonet.*—Cathon was the medieval form of the Roman name Cato, and Cathonet was the diminutive of it—little Cato. It is used here as the name of distinction between the son and the father. It is hardly necessary to say that Cato was a very celebrated individual during the middle ages, especially for his wise sayings, a reputation which arose from the popularity of the Disticha de Moribus. (T. W.)

This singularly curious story about Cato and his son appears to have been founded upon, or at least it is in substance identical with, a tale in the Gesta Romanorum, chap. 124. It is found slightly varied in the details in the Dolopathos of Herbers, and forms the first story in the well-known Facecieuses Nuits of Straparola. The name of Cato is only given to the hero in this form of the story under which it presents itself in the book of the Knight of La Tour-Landry. (T. W.)

p. 197, l. 16, *to be confyte in sugre and other spyces.*—In the original it is, *et le fis confire en bonne dragée.* (T. W.)

p. 205, l. 14, *in the booke of my two sonnes.* This does not appear in M., which reads: *si comme il est contenu ou livre des saiges, et aussi en une evangille,* p. 290. (J. M.)

EXTRA NOTES.

p. 2, l. 5, *y sawe come towardes me my .iij. doughters.*—With the list of corrections to the edition of 1868 issued with "The Minor Poems of William Lauder" was the following note: "Mr. Wright's statement on p. vii, l. 13–14, that the Knight 'has in no instance mentioned the number of his daughters' must be understood as applying to the French MSS. examined by the French editor, M. Anatole de Montaiglon, whose Preface Mr. Wright was abstracting, and not to the English text. M. A. de Montaiglon says: *Quant aux filles, elles doivent avoir été au nombre de trois; en effet, si aucun des manuscrits que nous avons vus ne paroît avoir appartenu à Geffroy . . . toutes les fois qu'il y a une miniature initiale, on y voit toujours trois filles, et il n'est pas à croire que cette ressemblance ne soit pas originairement produite par une première source authentique.* Accordingly, the early English version edited by Mr. Wright for the Society

states distinctly on p. 2, l. 5, *y sawe come towardes me my .iij. doughters*, though the corresponding passage in the French edition of 1854, p. 2, l. 14, is only *et vy mes filles venir*. The *miniature* of the English MS. also gives the Knight three daughters."

p. 26, Chapter XIX.—With this tale of the trial of wives compare *The Taming of the Shrew*, Act V, Sc. ii, wherein the husbands send for their wives and Petruchio proves Katharina. (J. M.)

GLOSSARY.

By JOHN MUNRO.

[It has been necessary to make an entirely new glossary, a great number of important words having been omitted in the old one. A list of noteworthy phrases is also added. I have made differences in, and additions to, the Notes dealing with the text subsequent to p. 30, the old ones, by Thomas Wright, being initialled T. W., and the new ones J. M.]

CONTRACTIONS USED.

adj., adjective.
adv., adverb.
AS., Anglo-Saxon.
Cax. Dial., Dialogues in French and English, by William Caxton. Ed. H. Bradley, E.E.T.S. 1900.
Eneyd., Caxton's Eneydos, 1490. Ed. W. Culley and Dr. Furnivall, E.E.T.S. 1890.
F., French.
G., German.
God. of Bol., Godeffroy of Boloyne, translated from the French by William Caxton, 1481. Ed. Mary Noyes Colvin, E.E.T.S. 1893.
Icę., Icelandic.
int., intransitive.
L., Latin.
M., Le Livre du Chevalier de la Tour Landry. Ed. Montaiglon. Paris, 1854.
n., noun.
OF., Old French.
OHG., Old High German.
p., plural number.
past., past tense.
poss., possessive case.
pp., past participle.
pres., present tense.
pron., pronoun.
s., singular number.
v., verb.
1, first person.
2, second person.
3, third person.
Vergi, La Châtelaine de Vergi. Ed. Brandin. London and Paris, 1903.
Vill., Œuvres de François Villon. Ed. Jannet. Paris.

A.

abaçe, *v.* abate 156/31. F. *abaisser*.

abassħed, *pp.* 187/24. M. *esbahi*, p. 267.

abraided, *v. past.* 3 *s.* upbraided 37/5. AS. *up* + *bregdan*.

abregge, *v.* abridge 3/33. OF. *abregier*, L. *abbreviare*.

abusion, *n.* deception 171/9. F. *abuser*.

accusatoure3, *np.* accusers 130/9. L. *accusator*, from *accusare*.

a chiche, *adv.* niggardly 136/20. M. *chiche*, p. 200.

acoynted, *v. past.* 3 *s.* acquainted 74/13. M. *accointa*, p. 117, OF. *s'accointier de*.

Acquylee, *n.* Aquilea 186/23. M. *Acquillée*, p. 266.

aduoultre, *n.* adultery 130/1. M. *avoultrie*, p. 192.

aferde, *adj.* afraid 24/26. AS. *áfǽran*.

afermed, *pp.* confirmed 51/12. OF. *afermer*, L. *affirmare*.

afray, *n.* fright 48/21. M. *effroy*, p. 75.

Agnus Dei 46/8. A portion of the Mass commencing, Agnus Dei,—"Lamb of God."

Alhalwynne, *n.* Allhallows 106/23. M. *la Toussains*, p. 163.

Alia, *n.* Leah 107/31. M. *Alia*, p. 165.

alles, *np.* awls 67/28. AS. *æl*, OHG. *âla*, G. *Ahle*, Cax. Dial. *alesnes: alles*, p. 21.[1]

[1] Note on *Awl*. The instrument with which the devils were often represented to torture their victims was an iron hook or crook. In the *Life of St. Katherine*, p. 105, we read of Maxentius: "he . . . het, on hat heorte, unhendeliche neomen hire; ł bute dom ananriht, þurhdriuen hire tittes wiþ irnene neiles" (Latin, *clavis ferreis*), l. 2116. The order is carried out, and we read later, p. 108: "Heo . . . tuhen hire tittes up of hire breosten, bi þe bare bane, wiþ eawles of irne," l. 2175. It is instructive to note that in the *South-English Legendary*, p. 99, the same circumstances are described as follows: "he het þat men scholden hire lede: to þe tounes ende And hire breston fram hire bodi: with Irene crokes rende", l. 240—and later: "crokes of ire", l. 248. *Eawl* is derived from OE. *awel*. The word in its various forms is glossed as *Fuscinula, tridens*,

almesdede, almessedede, *n.* almsdeed 132/34, 153/8. AS. *ælmesse + dǽd.*

Alymayne, *n.* Germany 159/1. M. *Alemaigne*, p. 227.

amerous, *adj.* amorous 168/9. M. *amoureux*, p. 240.

ameruailed, *adj.* astonished 151/24. M. *esbahis*, p. 217.

amesure, *v.* measure 25/16.

amoderithe, *v. pres.* 3 *s.* lessens, appeases 122/33. M. *amodère*, p. 183.

amonestement, *n.* warning 138/35. M. *admonestement*, p. 203.

amys, *adv.* amiss 26/3.

Anastace, *n.* Anastatia 113/21. M. *Annastaise*, p. 172.

anent, *prep.* 88/5. AS. *onefen.* M. *vers*, p. 138.

angelyk, *adj.* angelic 110/8.

annemy, *n.* Satan; the enemy 125/24. M. *l'enemi*, p. 187.

anoyeus, *adj.* annoying 128/20. M. reads *envieux*, p. 190.

aorne, *v.* adorn 39/21. M. *parer*, p. 61.

aourned, *pp.* adorned 16/10. M. *gayement arrayé*, p. 240.

apaied, *pp.* satisfied 35/6.

aparaill, *v.* prepare 135/3. F. *appareiller.*

aperceiued, *v. past.* 3 *s.* perceived 147/19. M. *apperceust*, p. 212.

apertely, *adv.* openly 46/18. M. *appertement*, p. 72.

apese, *v.* appease 13/30. M. *appaisier*, p. 21.

apill, *n.* apple 59/15.

apparage, *v.* compare, vie 20/1. M. *s'acomparaige*, p. 31.

apperteyned, *v. past.* 3 *s.* belonged 101/2. F. *appartenir.*

appertyse, *adj.* experienced 186/9. M. *appertes*, p. 265. Cf. Tancre whiche moche was *appert* & hardy, God. of Bol. 82/5.

approued, *pp.* proved, made manifest 101/8. M. *esprouvée*, p. 157.

approued, *v. past.* 3 *s.* tried, made proof of 186/18. M. *v. pres. esprouve*, p. 266.

Aragon, p. 114. See Note to this line.

arrached, *v. past.* 1 *s.* dragged out 197/15. M. *arrachay*, p. 280.

ars, *n.* arse 45/13. M. *derrière*, p. 70.

assoiled, *v. past.* 3 *s.* absolved 41/27.

Assur, *n.* Assyria 85/15. M. *Assuère*, p. 130.

Astate, *n.* estate, rank 31/23, 160/14.

atised, *v. past.* 3 *s.* stirred up, inflamed 87/35. M. *atisa*, p. 138. Cf. the woman thus *a-tysed* wyth the swete flamme of love. Eneyd. 47/16.

atiser, *v.* stir up, inflame 89/19. M. *entiser*, p. 140.

atoure, *n.* attire 74/1. M. *l'atour*, p. 117.

attercoppe, *n.* spider 63/18. M. *iraingne*, i.e. *l'araignée*, p. 99.

aualed, *v. past.* 3 *s.* let down 113/9. M. *avala*, p. 172.

auaylles, *np.* remuneration, perquisites 196/18. L. *valere*, F. *valoir.*

auctorytees, *np.* authorities 194/33. M. *et fist moult d'auctoritez*, p. 277.

auent, *prep.?* anent? 86/14. M. *une beste sauvaige, qui nulle rayson ne scet fors que nature qui lui esmeut*, p. 135. A note on this point printed with the corrections to the edition of 1868 reads: "*auent* is probably *a vent*, wind, impulse . . . . Compare Cotgrave's '*Il se laisse emporter du vent*, He runnes on freely, carried vpon the wings of his owne conceit; also, he is inconstant, light-headed, variable, of a changeable humour:' carried away by every impulse (*vent*), we might say." This is also Dr. Furnivall's reading of *auent.*

auision, *n.* vision 11/19, 43/21. M. *advision*, pp. 17, 67.

auncien, *adj.* old 155/6. M. *ancien*, p. 221.

aunsetters, *np.* ancestors 4/18. M. *ancesseurs*, p. 5.

auouutry, *n.* adultery 76/10.

auowtry, *n.* adultery 57/35. M. *avoultire*, p. 90.

ungula and *creagra.* (See Prof. Craigie's paper read before the Philolog. Socy. Nov. 1905.) Although our *alles*, from the circumstances under which it is used, might seem to be a survival of *awel*, it is evident that the action is one of stabbing rather than of tearing, and the word can only be the same as modern *awl*, from AS. *æl.* The French is *alesnes*, M. p. 109.

automd, *pp.* confirmed, established 87/27. L. *autumare*, to affirm. M. simply reads: *ceulx qui sont de bon lieu et d'ancesserie*, p. 137.
auuter, *n.* altar 51/29.
auys, *n.* advice 16/28. M. *avis*, p. 26.
avision, *n.* vision 43/5. M. *avision*, p. 66.
axed, *v. past.* 3 *s.* asked 26/31.
axinge, *pres. p.* asking 148/33.
axse, *v.* ask 59/1: AS. *áscian*.
ayen, *adv.* again 12/9.
ayenst, *prep.* against 10/8, 42/10.

B.

Babiloyne, *n.* Babylon 129/2. M. *Babilonie*, p. 191.
backbyters, *np.* backbiters 173/13. M. *mesdisans*, p. 248.
balled, *adj.* bald 22/27.
bapteme, *n.* baptism 11/31. M. *baptesme*, p. 17.
barayn, *adj.* barren 75/3. M. *brehaing*, p. 118.
bariters, *np.* baraters, quarrelsome people 53/25.
Barsaba, *n.* Bathsheba 57/35.
Base Almaigne, *n.* Netherlands 162/11. M. *basse Alemaigne*, p. 231.
be, *pp.* been 32/25.
Beaulyon, *n.* Beaulieu 51/25. M. *Beaulieu*, p. 79.
beden, *pp.* bidden 71/25.
begylers, *np.* beguilers 175/21.
be-hest, *v. pres.* 3 *p.* promise 57/11.
behight, *v. past.* 3 *p.* promised 92/10. AS. *behátan*. M. *promistrent*, p. 144.
Beleen, *n.* Bethlehem 93/29. M. *Bethleem*, p. 146.
beleíte, *v. past.* was left 103/14. M. *demoura*, p. 160.
beleue, *n.* belief 129/27.
ben, *v.* be 11/21. AS. *beón*.
ben, *v. pres.* 3 *p.* are 5/16, &c.
berell, *n.* apparel? 64/5.
berieles, *n.* grave 12/22. M. *la fosse*, p. 19.
berielles, *np.* burial 89/11; *Sy commanda le roy . . . . qu'elle n'eust point de sepulcre, et non eust-elle, ne de sepulture*, p. 139.
berke, *v. pres.* 3 *p.* bark 126/29. M. *abbayent*, p. 188. AS. *borcian*.
Bersabe, *n.* Bathsheba 99/1. M. *Bersabée*, p. 154.
besemithe, *v. pres.* 3 *s.* becomes, suits 31/11.
bestailes, *np.* cattle, pastoral wealth 103/13. F. *bétail*. M. *bestes virans*, p. 159.
bestourned, *v. past.* 3 *p.* reversed, upset 202/10.
besydez, *prep.* beside 48/9.
bethe, *v. pres.* 3 *p.* are 49/30.
be-thenke you, 6/31. M. *souviengne vous*, p. 8.
betidde, *v. past.* 3 *s.* happened 20/26.
beye, *v.* buy 66/8. AS. *bycgan*.
bituxst, *prep.* betwixt, between 19/16.
blake, *adj.* black 29/3. AS. *blac*.
blemesshing, *n.* blemishing 23/15. OF. *blesmir*.
bobant, bobaunce, *n.* pride, vainglory 13/1, 38/4, 27. OF. *bobance*. L. *bombus*, M. *le bobant*, p. 20.
body, *n.* woman; *good body* 122/29.
bone, *n.* boon 34/24. M. *don*, p. 54.
borde, *v.* chatter, gabble 40/31. M. *v. past.* 3 *p. bourdoyent*, p. 63.
Bordell, *n.* brothel 179/4. M. *bourdel*, p. 255.
boronesse, *n.* baroness 141/30. M. *baronesse*, p. 206.
borun, *pp.* born 64/16.
bote, *v. past.* 3 *p. and* 3 *s.* bit 43/19, 148/23. AS. *bítan*.
bounte, *n.* bounty, goodness 106/4, 162/34. M. *bonté*, p. 163.
bourde, *n. in bourde*, in pretence 111/26. M. *par bourdes*, p. 170. Cf. Verité, *bourde*, aujourd'uy m'est tout un. Vill. p. 111.
braydes, *np.* brands 54/5. M. *brandars*, p. 83.
breche, *n.* breeches 72/9. M. *braies*, p. 115.
breed, *n.* bread 186/27. M. *pain*, p. 266.
breke, *v.* break 58/5.
brenne, *v.* burn 12/23. AS. *baernan*.
brenning, brenninge, *adj.* burning 49/16, 68/4.
brent, *pp.* burnt, 49/20.
briddes, *np.* birds 1/6, 40/28. AS. *bríd*. M. *oysillons, oiselez*, pp. 1, 63.
bronds, *np.* brands 54/7. M. *tisons*, p. 83.
broudred, *pp.* embroidered 168/2. M. *brodée*, p. 239.
browesse, *n.* pottage 8/21. *Vide* Note to this line.

Burgeyl, *n.* Bourgueil 136/25. M. *Bourgueil*, p. 200.
burgeys, *np.* burgesses 92/32. M. *bourgeois*, p. 145.
burgoyze, *n.* burgesse 12/14. M. *bourgoise*, p. 19.
burioyse, *n.* burgesse 138/2. M. *bourgoise*, p. 202.
busshement, *n.* ambush 92/17. OF. *embushement*. Cf. put them all in a *busshement*, God. of Bol. 131/24. M. *les paiens qui estoient embuschez*, p. 145.
Bybiil, *n.* Bible 54/24.
bygonne, *pp.* begun 74/23.
byleuyd, *pp.* believed 208/8. AS. *gelýfan*. M. *creu*, p. 287.

C.

canne, *v.* know, 27/23.
canoun of hys masse, 40/30. M. *quant il fut à son canon*, p. 63. The canon of the mass was the part containing the words of consecration.
carion, caryoune, *n.* carrion 39/21, 58/33. M. *charoingne*, p. 61.
caste, *v. past.* 3 *p.* planned, plotted 82/32.
castel, *n.* castle 100/13. M. *chastel*, p. 156.
Cathon, *n.* Cato 194/29. M. *Cathon*, p. 277.
Cathonet, *n.* diminutive of Cathon, Cato, i.e. son of Cato 195/2. M. *Cathonnet*, p. 278. London MS. has throughout *Chatonnet*.
caute, *v. past.* 3 *s.* caught 76/30.
cesed, *v. past.* 3 *s.* seized 108/27. M. *saisy*, p. 166.
chace, *v. past.* 3 *s.* chose 20/4. M. *esleut*, p. 31. AS. *cēosan*. F. *choisir*.
chambreres, *np.* wanton women 30/20.
champion, *n.* substitute in battle; champion 120/31. M. *champion*, p. 181.
chase, *v. past.* 3 *s.* chose 82/12. AS. *cēosan*. F. *choisir*.
chaste, *v.* chastise 28/1. OF. *chastier*.
chastysement, *n.* correction 184/15. M. *chastiement*, p. 262.
chaufed, *pp.* warmed, excited. F. *chauffer* 79/4. Cf. welle *chaffed* aftre the bestes. Eneyd. 52/4; collated *eschauffes*, p. 196.
chaumbrere, *n.* maidservant, handmaid 106/17, 110/9. M. *chamberière, servante de l'ostel*, pp. 163, 168.
chemenyes, *np.* chimnies 169/19. M. *cheminées*, p. 241.
cherisshed, *pp.* 8/19. M. *chiere tenue et couvée*, p. 12.
cherlous, *adj.* churlish 160/3.
chersinge, *n.* cherishing 119/17. OF. *cherir*.
ches, *v. past.* 3 *s.* chose 111/28.
chese, *v.* choose 16/14. AS. *cēosan*. F. *choisir*.
cheuance, *n.* wealth, importance 180/31. M. *l'amour et la chière qu'il devra avoir de son droict*, p. 257. OF. *chevance*. See Note to 191/1. And cf.:

Oublyans naturel devoir,
Par faulte d'nng peu de *chevance*.
Vill. 28/13.

cheuisshe, *v.* provide for 106/26. M. *chevir*, p. 164.
childbedde, *n.* 193/13. M. *en gésine*, p. 275.
childed, *pp.* given birth to child 108/2. AS. *cildian*. M. *avoit eu effant*, p. 165.
childinge, *n.* childing, bearing of child 109/14.
Chimefere, *n.* Chievrefaye 52/14. M. *Chievre Faye*, p. 81. See Note to 52/14.
chose, *pp.* chosen 16/16.
Cipre, *n.* Cyprus, 110/13. M. *Chippre*, p. 168.
clatre, *v.* clatter 17/21.
cleped, *pp.* called 63/23. AS. *clipian*.
cleped, *v. past.* 3 *s.* called 152/30, 159/16. AS. *clipian*. M. *appella*, p. 227.
clerete, *n.* clear brightness 29/24. M. *clarté*, p. 46.
clergy, *n.* learning 117/29. M. *clergie*, p. 177.
clowes, *np.* claws 68/3. AS. *clāwu*.
cloystre, *n.* cloister 114/10. M. *cloistre*, p. 173.
cok, *n.* cock 168/12. M. *coq*, p. 240.
colers, *np.* collars 31/24. M. *leurs doz*, their backs, p. 48.
colle, *v.* embrace 21/10. OF. *coler*: M. *accoler*, p. 33. Cf. kysseth and *colleth* hym. Eneyd. 48/34. F. *col*, neck.
comberous, *adj.* quarrelsome, troublesome 20/24. Comerovs,

Vexativus. Prompt. Parv. Cf. With that fers geant huge and *comerous*, Romans of Partenay, l. 4066. Ed. Skeat, 1866.

comen, *pp.* come 31/23. AS. *cuman.*

commysed, *pp.* comitted 190/3. F. *commettre; pp. commis.*

comparaged, *v. past.* 3 *p.* compared 163/24. M. *pp. comparagiées*, p. 234.

comyns, *np.* commons, people 75/18. OF. *commune.*

concupissent, *adj.* concupiscent 129/9. L. *concupiscere.*

confyte, *pp.* preserved 197/16. M. *v. confire*, p. 280.

Constantine-noble, *n.* Constantinople 5/25.

content, *n.* dispute, contention 100/29. M. *contens*, p. 156.

contraryenge, *n.* obstinacy, opposition 159/21. M. *v. pres. contrarient mie*, &c., p. 228.

cosyns, *np.* kinspeople, 140/15. OF. *cosin.*

couenable, *adj.* suitable, proper 9/33. M. *convenable*, p. 14.

couerture, *n.* covering 110/28. M. *pp. couvert*, p. 169.

couetise, *n.* covetousness 17/7. M. *convoitise*, p. 27.

counceyled, *pp.* counselled 73/10. M. *conseillié*, p. 116.

coup, *n.* cup 191/31. F. *coupe*, M. *sa vaisselle d'argent*, p. 272.

courance, *n.* wrath, ire 87/29. M. *le corroux*, p. 137.

couroux, *n.* wrath 85/3. M. *corroux*, p. 134.

couthe, *v.* understood 72/26. M. *sceussiez*, p. 116.

coyntyse, *v.* adorn gaudily 72/23. M. *elles se cointièrent*, p. 116.

creatoure, creature, *n.* creator 68/14, 70/1, 146/16. M. *créateur*, pp. 110, 211.

cristen, *adj.* christian 5/23.

crompithe, *v. pres. int.* 3 *s.* becomes corrupt 71/6. M. *qui put tant ordement que la pueur en va au ciel*, p. 114.

crounes, *np.* crowns 153/21. M. *l'en les couronnoit*, p. 219.

cunne, *v.* acknowledge, 26/4.

curious, *adj.* careful, painstaking 144/16. M. *curieuses*, p. 209.

cursere, *n.* courser, horse 121/4. M. *cheval*, p. 181.

cussinge, *n.* kissing 59/14. AS. *cyssan.*

customer, *adj.* accustomed 134/21. M. *coustumière*, p. 197.

custumance, *n.* custom, habit 8/23.

cutte, *n.* lot 34/6. See under Phrases.

D.

Dalide, *n.* Delilah 92/3. M. *Dalida*, p. 144.

damayseli, *n.* damosel 166/24. F. *demoiselle.*

dar, *v.* dare 175/30. M. *osé*, p. 251.

daunsed, *v. past.* 3 *s.* danced 35/4. M. *dansoyt*, p. 55.

debate, *n.* contention, discussion 171/22. M. *debat*, p. 246.

debonaire, *adj.* 84/5. M. *debonnaire*, p. 132.

debonairet [e], *n.* meekness 143/29. OF. *debonnaireté.*

debonairly, *adv.* 121/18. M. *doulcement*, p. 181.

deceperacion, *n.* separation one from another 98/28. OF. *deceparacion* from *deseparer*, L. *dis + separare.* Not in M.

deceyuours, *np.* deceivers 175/21. M. *deçeveurs*, p. 251.

dede, *v. past.* 1 *s.* did 13/4.

dede of, *v. past.* 3 *s.* took off, doffed 39/16.

dedely bedde, *adj. & n.* deathbed 191/1. M. simply *son lit*, p. 271.

deface, *v.* destroy 163/31.

defames, *np.* calumny 2/26. M. *diffame*, p. 3. Cf.:

> Une chascune de ces femmes
> Lors prindrent ains qu'eussent *diffames*,
> L'une ung clerc, ung lay, l'autre ung moine. Vill., p. 44.

defence, *n.* prohibition 56/28. OF. *defendre.*

defended, *pp.* forbidden 57/17. M. *deffendu*, p. 89.

deffait, *pp.* spoiled, ruined 121/5. M. *deffait*, p. 181.

deffende, *v. pres.* 1 *s.* forbid 178/18. M. *je leur deffans*, p. 255.

defouled, *v. past.* 3 *s.* defiled; deflowered 121/29. M. *despucella*, p. 182. OF. *defouler.*

defowled, *pp.* defiled 74/9. M. *despucellée*, p. 117. OF. *defouler.*

Delborah, *n.* Deborah 117/11. M. *Delbora*, p. 176.
dener, *n.* dinner 26/22.
denied, *v. past.* 3 *s. for* deigned 85/22. M. *daigna*, p. 135.
departe, *v.* divide 66/9. M. *pp. departies*, p. 106.
departe, *v.* divide 123/24. M. *departez*, p. 184.
departed, *v. past.* 3 *s.* divided 98/2. M. *avoit fait partir la mer*, p. 153.
departithe, *v. pres.* 3 *s.* separates 146/27. OF. *departir*.
deported, *pp.* prevented, made desist 203/11. M. *v. deporter*, p. 287.
depuceld, *pp.* deflowered 74/9. M. *despucellée*, p. 117. F. *pucelle*, a maiden.
derke, *adj.* dark 10/32. AS. *deorc*. M. *la nuit obscure*, p. 16.
derkelyng, *adj.* darkling 21/9.
desdeyn, *n.* disdain 17/17. M. *desdaing*, p. 27.
deseiuable, deseyuable, *adj.* deceptive, deceiving 33/31, 55/29. M. *decevable*, p. 53.
deseyued, *pp.* deceived 57/13.
destroubled, *pp.* troubled, hindered 43/34. M. *destourbé*, p. 68. OF. *destourbler* from *destourbier*.
detrenchid, *pp.* cut in pieces 74/25. M. *despeciée*, p. 118.
deyen, *v.* die 29/9. Ice. *deyja*.
deyen, *v. pres.* 3 *p.* die 39/25.
deyeng, *n.* dying 29/3.
digne, *adj.* worthy 5/11. F. *digne*. M. *saincte*, p. 6.
dizt, *v. past.* 3 *p.* arrayed 19/12. AS. *dihtan*.
dirige, *n.* dirige, first word of Latin antiphon in office for dead; hence name for that service 7/5. M. *vigilles des mors*, p. 9. Cf.:

"That they doo and syng the same Day for my Soule & the soules aforsaid, *Placebo* & *Dirige*, & masse of requiem by note." Med. Records of a London City Ch., p. 6. E. E. T. S.

disclaunder, *n.* wrongful slander, 126/22.
discouunceylle, *v.* counsel against 182/34. OF. *dis-+ conseiller*.
discreued, *pp.* described 147/1. M. *v. descripre*, p. 212.
dispiteous, dispitous, *adj.* harsh, pitiless 84/32, 117/19. M. *despiteux*. Cf.:

Pauvreté, chagrine et dolente,
Tousjours *despiteuse* et rebelle,
Dit quelque parolle cuysante.
Vill., p. 31.

displesaunce, *n.* displeasure 25/18. OF. *desplaisance*.
disporte, *n.* sport, play 176/1. OF. *v. desporter*. M. *esbatements*, p. 252.
disworshipped, *pp.* dishonoured 6/30.
domages, *np.* damages, ill effects 74/10. M. *le dommaige*, p. 117.
dome, *adj.* dumb 68/19. AS. *dumb*, OHG. *tumb*, deaf, stupid, dumb, G. *dumpf*.
don, *v.* do 61/9. AS. *don*, OHG. *tuon*, G. *thun*.
done of, *pp.* taken off, doffed 46/28. Cax. Dial. "*Ostes* vostre chappron: *Doo of* your hood," p. 4.
do on, *v.* put on, don 37/1.
donghill, *n.* dunghill 103/17. M. *un fumier*, p. 160.
doubed, *pp.* daubed 31/25. OF. *dauber*, to plaster, L. *dealbare*, from *albus*, white.
doughtres, *np.* daughters 16/15.
doute, *n.* fear 114/4. M. *doubte*, p. 173.
doute, *v.* revere 48/36. M. *doubter*, p. 75.
douted, *pp.* reverenced 92/24. M. *doubté*, p. 145.
douted, *v. past.* 3 *p.* feared 161/9. M. *doubtoient*, p. 230.
doutinge, *pres. p.* fearing 130/26. M. *v. past. doubtoit*, p. 192.
dradde, *pp.* dreaded 44/31. AS. *drædan*.
dradden, *v. past.* 3 *p.* dreaded 161/9. M. *craingnoient*, p. 230.
dredefull, *adj.* full of dread 175/27. M. *doubieux*, p. 251.
drenche, *v.* drown 6/14.
dronkesship, *n.* drunkenness 170/34, 189/14. M. *yvresse*, p. 243.
dronkinnesse, *n.* drunkenness 116/18. M. *cellui mauvais vice de trop boire*, p. 175.
drough, drow, *v. past.* 3 *s.* drew 19/24, 78/9. AS. *dragan*, G. *tragen*.
dryue, *v.* drift 111/15. AS. *drifan*, OHG. *triban*, G. *treiben*.
duelled, *v. past.* 3 *s.* dwelt 30/1. AS. *dwellan*.

dured, *v. past.* 3 *p.* lasted, endured 68/2. M. *dure*, p. 110.

dwyned, *v. past.* 3 *s.* dwindled 35/30. AS. *dwinan.*

dyffamen, *v. pres.* 3 *p.* defame 173/15. M. *ilz diffament*, p. 249.

dysseuere, *v.* sever 170/13. M. *desserer*, p. 242.

dyssymyled, *v. past.* 3 *s.* dissembled, made pretence over 100/4. M. *dissimula*, p. 155.

dyssymylynge, *n.* dissembling 171/11. M. *faulx semblant*, p. 244.

E.

Ebreux, *np.* Hebrews 78/3. M. *Ebrieux*, p. 123.

eeres, *np.* ears 40/25.

Effram, *n.* Ephraim 93/27. M. *Effraim*, p. 146.

egerlyer, *adv.* more eagerly 82/13.

Eleseus, *n.* Elisha 124/16. M. *Elizeus*, p. 185.

embassitours, *np.* ambassadors 16/13. M. *messagiers*, p. 25.

empeched, *pp.* hindered, held 204/11. F. *empêcher.*

encursinge, *n.* cursing 12/33.

endoctryne, *v.* instruct 112/4, 196/11. M. *endoctriner*, p. 279.

enfecte, *pp.* infected 92/12. F. *infecté.* M. *decene par convoitise*, p. 144. Cf. "the *infecte* odour." Eneyd. 21/26.

enfrayned, enfraynt, *pp.* violated 129/14, 203/17. M. *enffraint, enfraint*, pp. 191, 287.

enharded, *v. past.* 3 *s.* encouraged 56/36.

enhorte, *v.* exhort 61/16. M. *conseillier*, p. 95.

enis, *adv.* once 2/3. AS. *ánes*, gen. of *án.*

enprynted, *pp.* imprinted 205/21. Cax. Dial. *impressee, enprinted*, p. 51.

enqueren, *v. pres.* 3 *p.* inquire 143/27. M. *enquièrent*, p. 213.

enquest, *n.* inquiry 196/25. M. *v. enquerre*, p. 279.

ensaumples, *np.* examples 3/25, *et passim.*

enseygnementes, *np.* teachings, 194/29. M. *enseignemens*, p. 277.

enstabelisshed, *pp.* established 117/1. M. *estably*, p. 176.

entatched, *pp.* affected, tainted 192/13. F. *entacher.*

entendaunt, *adj.* attendant 155/9.

entende, *n.* heed 130/4. OF. *entente.*

entende, *v.* attend, pay attention 114/4. M. *entendre*, p. 173.

entende, *v.* listen 2/19. M. *entendre*, p. 2.

entendement, *n.* understanding 170/35. OF. *entendre.*

entent, *n.* intention, purpose 144/34. OF. *entente.*

entremete, *v. pres.* 1 *s.* meddle 184/18. M. *entremettre*, p. 262.

enuyouse, envyeusis, *adj.* envious 21/30, 150/13. M. *envyeuse*, p. 34.

erliche, *adv.* early 80/13. AS. *árlice.*

ermynes, *np.* ermines 88/33. M. *hermines*, p. 139.

Ershebisshope, *n.* archbishop 42/2.

Esaw, *n.* Esau 106/21. M. *Esaü*, p. 163.

esbatement, *n.* play, sport 172/20. M. *esbatements*, p. 247.

eschauufe, *v.* heat, inflame 164/31. M. *v. eschauffe*, p. 235.

escondùyed, *v. past.* 3 *s.* refused, denied 85/28. M. *escondiroit*, p. 135. Cf. Morte de s'amor l'a *escondite.* Vergi, 83/658.

escry, *n.* repute 173/12. M. *cri*, p. 248.

ese, *n.* ense 44/33. OF. *aise.*

eslargithe, *v. pres.* 3 *s.* enlargens 132/11. M. *eslargist*, p. 194.

espoisaill, *n.* espousal 147/9. M. *les espousailles*, p. 212.

espryseđ (of), *pp.* smitten with, enamoured 175/19. F. *s'éprendre.* M. *esprins d'amours*, p. 251. Cf. "*esprised* in y^e^ loue, of this quene." Eneyd. 32/27.

essayed, *pp.* made trial of; essayed 190/11. M. *essaya*, p. 270.

essayeth, *v. pres.* 3 *s.* tempts 170/26. In M. the verb is *eschauffe*, i.e. enflames, p. 243.

Ester, *n.* Esther 150/25. M. *Hester*, p. 215.

ete; *v. past.* 3 *s.* ate 58/26. AS. *etan.*

euerich, *adj.* every 2/33.

euericheche, *pron.* each 34/22, 40/25.

Eutalia, *n.* Athaliah 89/25. M. *Atalia*, p. 140.

exhaunsithe, *v. pres.* 3 *s.* enhances, exalts 91/22. M. *essauce*, p. 144.

expouned, *v. past.* 3 *s.* expounded 43/30. OF. *espondre.* L. *exponere.*

extraie, *v.* extract 3/27, 31. F. *extraire.*

extyme, *n.* esteem 179/2. F. *estimer.*

eyre, *n.* air 55/7. M. *air*, p. 85.

F.

fader, *n.* father 3/36, &c. AS. *fæder.*

faderles, *adj.* fatherless 29/19.

fadom, *n.* fathom 11/1. M. *toises*, p. 16.

falce fleumed 116/8. See Note to this line.

fall, *pp.* fallen 38/2, 47/32.

fallace, *n.* transgression, failing 190/12. M. *faillance* (from OF. *faillir*), p. 270.

falshed, *n.* wrong, falseness 171/8.

fa[n]tesi, *n.* fantasy 139/19. OF. *fantasie.*

farded (her), *v. past.* 3 *s.* painted (her face) 69/15. M. *se fardoit*, p. 111.

faster, *n.* faster, one who fasts 13/21. AS. *fæstan*, M. *le jeuner*, p. 20.

fawted, *pp.* sinned 182/3.

fayne, *adj.* vain 110/32.

fayre, *v.* make fair 69/31. AS. *adj. fæger.*

faytte, *n.* act, deed 174/26, 183/8. M. *fait*, p. 260.

febelithe, *v. pres.* 3 *s.* makes feeble 116/11. M. *affaiblit*, p. 175.

febely, *adv.* feebly, weakly 53/15. M. *petitement*, p. 82.

fedres, *np.* feathers 22/25. AS. *feþer.*

fedyll, *n.* fiddle 159/5. M. *sa vielle*, p. 227.

felaushipp, *n.* fellowship 198/20. M. *a fait. telle compaignie*, p. 282.

felawshipped, *v. past.* 3 *p.* fraternized 160/15.

felon, *adj.* felonious 74/30. M. *felon*, p. 118.

felthe, *n.* filth 11/33. AS. *fylð.* M. *boue*, p. 18.

fende, *n.* fiend, devil 40/8. AS. *féond.* M. *ennemy*, p. 62.

fer dayes, *n.* 45/7. The Frenchis: *Sy estoitsmoult haulte heure.* M. p. 70.

ferde, *n.* fear 25/12. AS. *fær.*

ferdfull, *adj.* fearful 7/10, 68/27.

fere, *n.* fire 66/19. AS. *fýr.*

ferforth, *adv.* extremely 173/8.

fermaylles, *np.* trinkets, jewels 186/13. M. *fermailles*, p. 264. "*Fermal, fermail, fermeillet*, agrafe, boucle, chaine, crochet, carcan." Roquefort's Glossaire.

fers, *adj.* proud 19/17, 25/6. M. *fiers*, pp. 30, 39.

fersely, *adv.* fiercely 84/30. M. *fièrement*, p. 133.

ferynge, *adj.* fearful, afraid 175/26. M. *paoureux*, p. 251.

fet, *v.* fetch 93/32. AS. *fetian.*

feuer, *adj.* fewer 47/1. AS. *fea.*

fiaunce, fyaunce, *v.* affiance 99/23, 167/1. M. *fiancer*, p. 238.

fiatour, *n.* flatterer 123/29. M. *flatteur*, p. 184.

fiawe, *v. past.* 3 *s.* flew 118/16. AS. *fleogan.*

fiawme, *n.* flame 66/3, 165/14. M. *la flambe*, p. 236.

fiayne, *pp.* flayed 174/30. M. *escorchiez*, p. 250.

fiesshely, *adj.* carnal. M. *adv. charnellement*, p. 213. AS. *flæsclic.*

fiesshely, *adv.* carnally 51/28. AS. *flæsclic.*

fleumed, 116/9. See Note to 116/8.

floury, *adj.* 141/8. M. *pasteuses*, p. 205. OF. *flor.*

fode, *n.* food 43/33. AS. *foda.*

folied, *v. past.* 3 *p.* did foolishly 70/19.

folw, *v.* follow 87/33. AS. *folgian.*

foly, *adj.* foolish 21/1. OF. *fol*, *n. folie.*

folynesse, *adj.* foolish 87/19.

fonde, *v. past.* 1 *s. and* 3 *p.* found 3/31, 27/9. AS. *findan.*

font stone, 12/4. M. *fons de baptesme*, p. 18.

forsuere, *v.* forswear 130/25. AS. *forswearian.*

forth right, *adv.* straight forward 15/19. Cf. "a *forth Right* dogge of Iryn." Med. Records of a London City Ch. E. E. T. S., p. 224.

for-yete, *v.* forget 5/17. AS. *forgietan.*

fote, *n.* foot 56/35. AS. *fot.*

fouled, *pp.* defiled 53/5. AS. *adj. fúl.*

foute, *pp.* fought 92/19. AS. *feohtan.*

fowle, *adj.* foolish 72/27. M. *fole*, p. 116.

foyson, foysun, *n.* abundance 62/21, 158/32. M. *foysan*, pp. 98, 227.

fraunchise, *n.* frankness, a free disposition 151/14. M. *une franche nature*, p. 216. OF. *franchise.*

frensye, *n.* frenzy 117/22. M. *frenaisie*, p. 177.

frentyk, *adj.* frantic, lunatic 126/3.

frere, *n.* friar 28/30. M. *frère mendiant*, mendicant friar, p. 45.
freres, *np.* friars 46/3, 193/6. M. *frères*, pp. 71, 275.
fructife, *v.* to become fruitful 7/29. M. *fructifier*, p. 11.
fryuolles, *np.* triflings 176/6. M. *par telle frivole*, p. 252.
fucille 183/32. See Note to this line.
furre, *v. pres.* 3 *p.* fur, trim with fur 31/24. M. *fourrent*, p. 49.
fust, *n.* fist, 27/2.
fytithe, *v. pres.* 3 *p.* fight 54/4. AS. *fēohtan*.

G.

gadre, *v.* gather 93/7. AS. *gadrian*.
galoys, galoyses, *np.* people of fast life? 169/2. M. *galois, galoises*, p. 241. OF. *galloise*, a fast woman. *Galles*, pleasures, joys. *Galler*, to lead a joyous life. Cf.:

Je plaings le temps de ma jeunesse,
Ouquel j'ay plus qu'autre *gallé*.
Vill., p. 27.

garderobe, *n.* private apartment 111/26. M. *garde-robe*, p. 170. Cf.:

Et quant illueques ne la trueve,
Au chevalier commande et rueve
Qu'en la *garderobe* la quiere.
Vergi, 91/853.

gardoneth, *v. pres.* 3 *s.* guerdons, rewards, 4/32. M. *guerredonne*, p. 5.
garet, *n.* garret 88/31. M. *portail*, p. 139.
garnementis, *np.* garments 40/6.
gelous, *adj.* jealous 23/6. M. *jalouse*, p. 36.
gendered, *pp.* engendered 66/33. M. *engendré*, p. 107.
gerdonithe, 9/21, *vide* gardoneth.
gestis, *np.* gestes, deeds, annals, viii, 3/28, 19/5. M. *gestes*, p. 4.
gesyne, Iesyne, *n.* childbirth 109/12, 113/33. M. *en gésine, en gesines*, pp. 167, 172.
gette, *n.* acquired fashion 31/8.
gise, *n.* guise 19/30. M. *guise*, p. 30.
gises, *np.* guises, 29/30.
glomyng, *n.* looking black, frowning 35/25.
glotonye, *n.* gluttony 170/33. M. *gloutonnie*, p. 243.
god, *adj.* good 175/25. AS. *god*.
Goddes sonde, *n.* God's dispensation, ordinance 46/30. AS. *sand*. Cf. G. *Schickung*. "But, blyssyd be godd of hys hye *sonde*," Capgrave's Life of St. Katherine 12/194. E.E.T.S.
godsib, *n.* female friend 79/9.
Gomer, *n.* Gomorrah 71/1. M. *Gomorre*, p. 113.
good condiciones, *np.* good manners and disposition 5/27. M. *bonnes meurs*, p. 7.
goormaunde, *v.* gormandize 9/29. OF. *gourmander*.
greuid, *v. past.* 3 *s.* weighed down, grieved 65/19. M. *grevoit*, p. 105.
greyhoundes, *np.* 43/17. M. *levriers*, p. 67.
gromandise, *n.* gourmandizing, 115/12. M. *le trop gourmander*, p. 174.
growne, *v. pres.* 3 *p.* growl 126/29. M. *rechigner*, p. 188.
guerdon, gwerdon, *n.* reward 5/11, 73/26. M. *guerredon*, pp. 6, 117.
guerdoned, *pp.* rewarded 131/15. M. *n. guerredon*, p. 193.
guerdoned, *v. past.* 3 *s.* rewarded 113/29. M. *guerredonna*, p. 172.
guyses, *np.* scribal error for *gesyne*? 109/18. (See above. Not in M.)
gwerpysshe, *v.* leave, abandon. 181/16. M. *guerpir*, p. 258.

H.

hakneys, *np.* ladies' ambling mares 185/36. OF. *haquenée*.
halpe, *v. past.* 3 *s.* helped 32/34, 42/1. AS. *helpan*.
halydaies, *np.* holydays, feasts 37/2. AS. *hālig + dæg*.
hap, *n.* adventure 204/4. Cf. "*bon eur:* good happe." Cax. Dial. 29/22.
hardy, *adj.* bold 175/28. M. *hardi*, p. 251. OHG. *harti*.
harpe, *v.* harp 98/4. M. *harper*, p. 153.
haultarie, *adj.* arrogant 127/10. M. *haultain*, p. 189.
hautyuete, *n.* haughtiness 126/21.
hayre, heyre, *n.* hair-cloth 39/7, 48/26. M. *la haire*, pp. 61, 75. Cf. "payde for iiij yerdes *heer* for þe hye awter." Med. Records of a London City Ch., p. 256. E.E.T.S.
hedir, *adv.* hither 15/18. AS. *hider*.
hedirward, *adv.* hitherward, hither 17/24.
Helayne, *n.* Helen 174/5. M. *la belle Helaine*, p. 249.

heles, *np.* heels 31/25. M. *leurs talons*, p. 49.
helthe, *n.* health, salvation 151/30. Cf. "alleluya, salus vita lux. That is, *heele*, lyfe, and lyght." Regina Celi Letare, l. 16. Political Rel. and Love Poems, p. 176. E.E.T.S.
helys, *np.* heels 31/30. AS. *hela.*
hem, *pron.* him 14/21, 19/27.
hem, *pron.* them 16/35.
hem-self, *pron.* themselves 4/17, 18/34.
her, *poss. pron.* their 16/1.
herborued, *pp.* harboured, sheltered 124/26. OF. *herbergier*, Cax. Dial. "*herbergier*: logged," p. 49. Perhaps of Teutonic origin, OHG. *bergan*, a camp, G. *bergen*, to hide, save. Skeat gives AS. *herebergan.*
herburgh, *n.* harbour, shelter 124/18. M. *v. herbergier*, p. 185.
here, *n.* hair 23/11, 30/14. AS. *hǽr*, G. *Haar.*
heres, *np.* ears 27/10. AS. *éare.*
heres, *pron.* theirs 53/24.
hertis, *np.* harts 63/2. M. *cerfs branchus*, p. 99.
heui, *adj.* heavy 1/2. AS. *hefig.*
heyre, *n.* heir 107/10. M. *heritier*, p. 164.
highed, *pp.* exalted 20/20. AS. *héān*, M. *s'essaulce*, p. 32.
hight, *pp.* named, called 125/22, 147/29. AS. *hatan.*
hily, *adv.* highly 148/6. AS. *héālice.*
hit, *pron.* it 4/16, *et passim.*
hode, *n.* hood 15/6. M. *chapperon*, p. 23.
holde, *pp.* held 22/2. AS. *healdan.*
holy, *adv.* wholly 116/22.
homycyde, *n.* 203/14. M. *homicide*, p. 287.
hondes, *np.* hands 29/17. AS. *hand.*
hool, *adj.* whole, in good health 168/17. A.S. *hál.*
hore, *n.* whore 34/25. M. *la plus pute*, p. 54.
hornes, *np.* horns 62/22. AS. *horn*, M. *cornes*, p. 98. See Note to 62/22.
hors, *np.* horses 43/17, 90/15. AS. *hors.*
hows, *n.* house 100/20. AS. *hus*, M. *hostel*, p. 156.
humaigne, *adj.* human 143/22. F. *humain.*
humilied, *v. past.* 3 *s.* humbled 149/8. F. *s'humilier.*
hurtinge, *n.* injury, harm 3/11. M. *le mehaing*, p. 3.
hym, *pron.* them 16/32.
hynder, *v.* harm 84/25. M. *les gens .... luy firent nuysance par devers son seigneur*, p. 133.

I.

impetre, *v.* impetrate, obtain by petition 101/13. M. *empetrast*, p. 157, OF. *impetrer*, L. *impetrare.*
impetret, *v. pres.* 3 *s.* impetrates 14/2. M. *empètre*, p. 21.
impetrithe, *v. pres.* 3 *p.* impetrate 51/20. M. *empètrent*, p. 79.
incontenent, *adv.* incontinently 130/1. M. *tantost*, p. 192. OF. *incontinent.*
inpaciens, *adj.* impatient 103/21. OF. *impatient*, M. *elle se courrouça*, p. 160.

J.

jangeloures, *np.* janglers, chatterers 162/24. M. *gengleurs*, p. 232. OF. *jangler.*
jangelyng, *n.* chattering, jangling 32/14. M. *jangle*, p. 50: "iangelyn, or iaveryn, iaberyn, *garrulo. blatero.*" Prompt. Parv.
janglory, *n.* chatter 176/19. M. *gangleries*, p. 252.
jape, *v.* mock 40/23. OF. *japer.*
japer, *n.* deceiver 33/16. OF. *japer* or *japper*, to chatter. M. *bourdeur*, p. 52.
japing, *n.* chattering 9/3. OF. *japer.*
jebet, *n.* gibbet 64/28. M. *gibet*, p. 104.
jelosie, *n.* jealousy 23/23. OF. *jalousie.*
jeloys, *adj.* jealous 120/28. M. *jaloux*, p. 181.
jesyne, *n.* childbirth 113/33. M. *en gesines*, p. 172.
Joadis, *n.* Jehoiada 89/29. M. *Joadis*, i. e. *Joad* or *Joïada*, p. 140.
Jochim, *n.* Joachim 129/3. M. *Joachim*, p. 191.
jolytees, *np.* pleasures 41/13. M. *amourettes*, i. e. love-affairs, amours, p. 64.
journey, *n.* fight, battle 154/23. OF. *journée.* M. *la bataille*, p. 221.
juellys, *np.* jewels 65/29.
Jues, *np.* Jews 97/32, 151/16. OF. *jui.*
jupardye, *n.* jeopardy 28/21.

jurneys, *np.* day's journeye 117/32. M. *journées*, p. 177.

jurred, *pp.* trimmed, decked 145/13. M. *adournées*, p. 210.

justinge, *n.* jousting 34/34. OF. *jouster*.

justis, *np.* jousts 110/17. M. *joustes*, p. 168.

justyse, *n.* justice 171/12. M. *justice*, p. 244.

K.

kembed, *v. past*, 3 *s.* combed 99/3. AS. *cemban*, M. *pingnoit*, p. 154.

kemed, *pp.* combed 45/8, 145/12. AS. *cemban*, M. *pingnées*, p. 210.

kendilt, *v.* kindle 164/35. M. *enflambez*, p. 235. Ice. *kyndill*.

knightes, *np.* 15/28. AS. *cniht*. M. *roys de çà la mer*, p. 25 (kings, not knights).

knoulech, *n.* knowledge 18/4. AS. *cnáwan*, to know.

knowlechynge, *n.* knowledge 182/5.

knowleged, *v. past.* 3 *s.* acknowledged 37/26.

kynde, *n.* custom, rule 169/15. M. *la nature*, p. 241. AS. *gecynd*.

kyst, *v. past.* 3 *s.* cast 57/16.

L.

laft, *pp.* left 35/30. AS. *lǽfan*.

lappe, *n.* lap (of a woman) 92/14. AS. *læppa*, OHG. *lappa*, G. *Lappen*, flap or patch. M. *giron*, p. 145.

laser, *n.* lazar 132/20. M. *le -ladre*, p. 195.

lassed, *pp.* lessened, lowered 173/10. M. *abaissiée*, p. 254. AS. *lǽssa*, less.

late, *v.* let 26/27, 32/18. AS. *lætan*.

lede, *n.* lead 68/32. AS. *lád*.

leiser, leyser, *n.* leisure 17/28, 45/20, 47/2. M. *loisir*, p. 27.

lemman, *n.* dear friend 10/33. OE. *leofmon*. AS. *leóf*, dear. M. *son amy*, p. 16.

lengger, *adv.* longer 42/8. AS. *lang*.

lese, *v.* lose 24/9. AS. *forleósan*.

lesinge, falsehood, lie 33/29. AS. *leásung*. M. *mensconge*, p. 53.

lessethe, *v. pres.* 3 *p.* lose 42/23. AS. *forleósan*.

lesyngos, *np.* lies 176/3. AS. *leásung*. M. *Et par celles voyes s'en vont genglant et bourdant des dames*, &c., p. 252.

lette, *v.* prevent 44/10. AS. *lǽtan*, M. *tollir*, p. 68.

letteres, *np.* lighters 54/7. AS. *lēohtan*; to light, G. *Leuchter*, M. *alumail*, p. 83.

letuse, *n.* lettice, white-grey fur 65/20. OF. *letice*. M. *leticées de hermines*, p. 106. The London MS. reads, *de letisses et de hermines*, p. 295.

leude, lewde, *adj.* lewd, sensual 57/33, 34. M. *fol*, p. 89. For derivation see *lewde* below.

leue, *v.* believe 95/32. AS. *gelȳfan*, OHG. *gilouben*, G. *glauben*.

leue, *v.* live 47/28, 106/29. AS. *libban*, *leofian*.

leued, *v. past.* 3 *s.* believed 57/8.

leuein, *n.* leaven 141/6. Cax. Dial. *leuain: leuayn*, p. 14. L. *levare*, to raise.

leuer, *adv.* liever. AS. *leóf*, G. *lieber* 101/4.

leuid, *v. past.* 3 *s.* lived 118/11.

lewde, *adj.* foolish 55/26. AS. *lǽwed*, lay, unlearned; *leóde*, the people. M. *fol*, p. 86. Cf. "Twey *lewed* men and a clerke," Robert of Brunne, l. 6309.

Life of the Fathers. See Index.

liff, *n.* life, i. e. descendants, progeny 59/25. AS. *líf*, M. *ligniée*, p. 93.

ligo, lyge, *v.* lie 28/32, 79/16. AS. *licgan*, G. *liegen*, M. *couchier par nuit*, p. 126.

liked, *v. past.* 3 *p.* licked 29/4. AS. *liccian*, OHG. *lecchôn*, G. *lecken*, L. *lingere*. M. *lechoient*, p. 45. OF. *lechier*.

lokes, *np.* looks, regard, attention 37/33. AS. *lócian*, G. *lugen*.

lompes, *np.* lamps 11/12, 145/18. M. *lampes*, pp. 17, 210.

lond, londe, *n.* land 15/29, 56/24. AS. *land*.

longed, *v. past.* 3 *s.* belonged 56/11. AS. *langian*. M. *appartenoit*, p. 87.

loos, *n.* praise 15/3. M. *los*, p. 23.

loueliche, *adj.* agreeable 16/25. AS. *luflic*.

lough, *v. past.* 3 *s.* laughed 40/26. AS. *hlihhan*. M. *se rioyent*, p. 63.

lumynary, *n.* 193/5.

lust, *n.* desire, pleasure, will 31/33. AS. *lust*. M. reads *à leur guise*, p. 49.

lust, *v. pres.* 2 *p.* desire 10/22, 24/5. AS. *lystan*.

lycorous, lykerous, *adj.* lickérish, dainty, tasty 22/30, 53/22. OF. *lecherous* from *lechier* of Teutonic origin. See *liked* above. M. reads: *ne doit mengier nul bon morsel par sa lescherie*, p. 36. Cax. Dial. "*Elle est moult gloutee: she is moche lichorous*," p. 33.

lye, *n.* alkalied water for cleansing, made from ashes 70/4. AS. *leáh*, lie (Skeat). M. *lessive*, lye-wash, p. 112.

lyers, *np.* liars 53/25. AS. *leógére*. M. *parjures*, p. 83.

lygne, *n.* offspring 124/21. M. *lignée*, p. 185.

lymer, *n.* bloodhound 15/17. Properly a leash-hound. F. *limier*. "Gros chien de chasse avec lequel le Veneur quête et détourne la bête, pour la lancer quand on veut la courir." Dict. de l'Académie Française (1814): OF. *lien* a leash. Hence the spelling in M., *le liniere*, p. 24.

lynee, *n.* linenge 109/1. M. *lingnées*, p. 167.

lytelyd, *pp.* littled, diminished 61/22. AS. *lytlian*, M. *alleyier*, p. 96.

lyuynge, *adj.* living, = bright, animated 168/13. See *leue*. M. *vive*, p. 240.

M.

maistred, *v. past.* 3 *p.* mastered 128/30. M. *maistroient*, p. 190.

malefactoures, *np.* evil-doers 137/19. L. *malefacere*, to do wrong.

malyncolye, *n.* melancholy 88/3. M. *malle colle*, p. 138.

mannisshe, *adj.* mannish 136/18. AS. *mennisc*. M. *hommaux*, i.e. *hommasses*, p. 200.

man slaughter, *n.* 57/36. AS. *sleaht* a blow, from *sléan*, to slay. OHG. *slahen*, G. *schlagen*. M. *omicide*, p. 90.

mareys, *n.* marsh 63/36. M. *maroiz*, p. 100.

margarite, marguarite, *n.* pearl 158/1, 163/5. M. *margarite*, p. 226. (See Note to 158/1.)

masse, *n.* mass 44/29. M. *mouslier*, p. 69.

maugre, *n.* ill-will 33/5. OF. *maugre, malgre*. (See Phrase 70.)

mauuastye, *n.* wickedness 171/27. M. *mauvaistié*, p. 217.

maynten, *n.* deportment, bearing 167/23. M. *maintieng*, p. 239.

mede, *n.* reward 5/11. AS. *méd*.

medill, *v.* meddle, mix 159/7. M. *mesler*, p. 227. OF. *mesler, medler*.

meke, *v. trans.* make meek 87/23. Ice. *mjúkr*. M. *il se doit à tous humilier*, p. 137.

melancolyous, *adj.* melancholy 175/17. M. *merencolieux*, p. 251.

membres, *np.* members, limbs 108/30. OF. *membre*.

menes, *np.* means 35/8. OF. *moien*.

meneuer, meniuere, *n.* miniver, fur of squirrel 30/13, 65/20. OF. *menuver*; *menu*, small, and *vair*, fur.

meny, meyni, *n.* people, household 39/10, 113/13. M. *mesgnie, grant foyson de gens*, pp. 61, 172.

merour, *n.* mirror 45/10. OF. *méroir*.

meruaile, *n.* marvel, astonishment 17/17. OF. *merveille*. M. *despit*, p. 27.

meselt, *n.* leper 90/26. M. *meselle*, p. 142.

meselrye, *n.* leprosy 90/33. M. *mesellerie*, p. 142.

meuble, *n.* furniture, movables 119/13. M. *meuble*, p. 179.

meued, *pp.* moved 191/16. OF. *müveir, movoir*.

meues, *v. pres.* 3 *s.* moves 86/15. M. *esmeut*, p. 135.

mewred, *pp.* immured 73/4. F. *murer*. M. *sa femme il mist en chartre perpetuelle*, p. 116.

meyni, *pron.* many 19/31. AS. *manig*.

mischeef, *n.* mischief 87/5. M. *meschief*, p. 137.

mischeued, *pp.* brought to disaster 125/23, 143/8.

Merueile it is þat y not *myscheeue*, þat y neere kild, drowneđ, or brent. Christ's own Complaint in Political, Religious and Love Poems 226/563. (E. E. T. S.)

misleuyng, *n.* misliving, evil living 115/24.

mistornithe, *v. pres.* 3 *s.* reverses 71/6. M. *bestourne*, p. 114.

moder, *n.* mother 29/14. AS. *módor*.

moderes, *n. gen.* mother's 37/16.

moders, *np.* mothers 4/3.

mordres, *np.* murders 89/16. AS. *morðor*, G. *Mord*, L. *mors*, death. M. *murtres*, p. 140.

morw, *n.* morrow 6/16, 9/14, 11/6, &c. AS. *morgen.*

most, *v. pres.* 3 *s.* must 44/11. AS. *mótan.*

mouse, *v.* wait idly, loiter 45/17. OF. *muser.*

mow, *v.* might 88/4. AS. *mugan.*

moyan, *n.* means 132/3. OF. *moien, moyen.*

mue, *n.* mew, place of confinement 85/34. "A coop in which poultry was shut up to fatten; a prison." (T. W.) M. *en mue*, p. 135. Cf.: "Why will you *mew* her up . . .?" *Taming of the Shrew*, i. f. 87.

mued, *pp.* shut up, cooped up 85/30. M. *elle seroit vij. ans en mue*, p. 135.

murdre, *v.* murder 88/24. AS. *myrthrian.* M. *murdrir*, p. 139.

musardes, *np.* dawdlers, loiterers 41/14. M. *musars*, p. 64.

myddes, *n.* midst 198/36.

my[l]se, *n.* mildness? 132/11. AS. *milde.* M. *Dieu . . se esmuet en pitié et eslaryist sà misericorde*, p. 194.

myschaunt, *adj.* wrong, wicked 126/26. M. *meschante*, p. 188.

myspryseđ, *pp.* done amiss 186/30. F. *mépriser.*

N.

ne, *conj.* nor 19/2. AS. *ne.*

nedely, *adv.* needs, of necessity 143/12. AS. *nid, néd.*

neuew, *n.* nephew 52/17. OF. *neveu.*

nill, *v.* will not 17/15. AS. *nillan* = *ne willan.*

nisete, nisite, *n.* foolishness, folly 165/21, 167/7. M. actually *cointise*, but *folie* in the chapter heading. M., p. 236. L. *nescius*, foolish, OF. *nice.* Cf. "It ys holde but a nysyte." Macro Plays 57/654. E.E.T.S.

nofors = no matter 33/16.

none, *n.* noon 42/32. AS. *nón*, M. *midy*, p. 66.

norshe, *v.* nourish 29/19. M. *nourrir*, p. 45.

not, *n.* nought 21/6, 71/28. AS. *ná-wiht.*

note, *v.* know not 18/28. AS. *ne wat*; *witan* to know.

nother, *conj.* neither 71/9. AS. *ná-hwæđer.*

nouelte, *n.* novelty 31/32. M. *nouveauté*, p. 49.

noueltees, *np.* novelties 30/30. M. *nouveautez*, p. 47.

noye, *n.* noise, display 109/26. M. *sans grans arrois*, without great display or array, p. 167. Our word is probably erroneous.

Noyis, *n. poss.* Noah's 62/24.

noyus, *adj.* injurious 101/9. L. *nocere*, to hurt; *adj. noxius.*

nwe, *adj.* new 64/13. AS. *níwe.*

nyce, *adj.* foolish 99/25. M. *nice*, p. 155. L. *nescius.*

Nynbe, *n.* Nineveh 13/25.

nytinggale, *n.* nightingale 1/5. AS. *nihtegale*, M. *la mesange*, i.e. the titmouse, or tomtit, p. 1. (See Note to 1/5.) In Cax. Dial. p. 10, Caxton has left the Flemish word *meesen* for the French *masanges. Meesen* = G. *Meise.*

O.

obeissaunt, *adj.* obedient 147/35. M. *portoit . . . obeissance*, p. 213.

obribelnesse, *n.* horribleness, horridness 69/26.

obsequye, *n.* obsequies 193/3. OF. *obsèque*, ML. *obsequiæ*, M. *enterremens*, p. 275.

occysiones, *np.* slaughterings 115/18. M. *occisions*, p. 174.

offende, *v. for* defend 142/26. M. *elle ne trouvoit qui pour les combattre se voulaist offrir*, p. 207. OF. *offenser, defendre.*

offerande, *n.* offering 150/14. OF. *oferande*, ML. *offerenda.* Cax. Dial. *loffrande*: *thoffrynge*, p. 39.

ogħt, *v.* ought 5/20. AS. *ágan.*

oke, *v. past.* 3 *s.* ached 8/23. AS. *acan.* M. *la teste lui faisoit mal*, p. 12.

one, *prep.* on 58/12. AS. *on.*

onely, *adj.* single 175/28. AS. *ánlic*, M. *seul*, p. 251.

oneyed, *adj.* one-eyed 9/9, 26. M. *l'eueil trait*, p. 14.

onis, *adv.* once 25/19. AS. *ánes.*

on lyue, *adj.* alive 174/31. AS. *on life.*

or, *adv.* ere 5/16, 145/11. AS. *ár*, OHG. *er*, G. *eher.*

oresones, *np.* orisons 5/5. M. *oroysons*, p. 6.

orguilleux, *adj.* proud, haughty 84/33. M. *adv. orguilleusement*, p. 134.

orguylleus, *adj.* proud, haughty, 84/11. OF. *orgueilleux*.
orientys, *adj.* western 122/26. M. *n. orient*, p. 183.
orphelyns, *np.* orphans 112/4. M. *orphelins*, p. 170.
oste, *n.* host 46/9, 12. M. *saint sacrement*, p. 71.
oste, *n.* host 77/15. M. *ost*, p. 122.
oth, *n.* oath 181/19. AS. *áð*. M. *serement*, p. 258.
otour, *n.* otter 22/16. AS. *oter*, OHG. *ottar*, G. *Otter*, an adder or viper. M. *le loerre*, p. 35.
ouches, *np.* jewels, trinkets 186/13. OF. *nouche*, OHG. *nuscka*. Divided in ME. in use of the indefinite article, *an ouche*. Catholicon Anglicum, an Ovche; *limula*, *limule*, *monile*, p. 262.
ouer-thwarte, *prep.* across 43/9. AS. *þweorh*, a cross.
ouerthwarteres, *np.* contradictors 53/25.
ouerthwartly, *adv.* contradictingly 28/13.
oultrecuydance, *n.* proud presumption 87/19. M. *oultrecuidance*, p. 137.
outre, *v.* set outside, beyond 162/26. M. *en oultre l'amour et la grace de Dieu*, p. 232.
oynteth, *v. pres.* 3 *s.* anoints 123/30. M. *oint*, p. 184.
Ozias, *n.* Ahaziah 89/27. M. *Ozias*, i.e. *Okosias*, p. 140.

P.

paisible, *adj.* peaceable 117/22. M. *paisible*, p. 177.
parail, paraile, *n.* equal 134/13, 146/32. M. *pareil*, *pareille*, pp. 197, 212.
parchemyn, *n.* parchment 42/7. M. *le perchemin*, p. 65.
pare, *v.* adorn 67/2. OF. *parer*. Cf. "mayde fayre: *parees*." Eneyd. p. 199.
pareill, *n.* equality 61/26. OF. *pareille*. (See Phrase 89.)
parfygnt, *adj.* perfect 182/9. M. *parfaitte*, p. 259.
partener, *n.* participator, sharer 203/15. M. *participant*, p. 287.
partie, *p.* part 164/22. OF. *partie*.
parties, *np.* parts 122/26. OF. *partie*.
parylle, *n.* peril 181/29. M. *peril*, p. 259.
Parys, *n.* Paris 174/2. M. *Paris*, p. 249.
Pasque, *n.* Passover 144/3. M. *Pasques*, p. 208.
Pater-noster, *n.* paternoster 136/27. M. *paternostre*, p. 201.
payens, paynyms, *np.* pagans 92/8, 173/36. M. *paiens*, *payens*, pp. 144, 249.
paynen, *v. pres.* 3 *p.* take pains 177/7.
pays, *n.* peace 122/1. M. *paix*, p. 182.
Paytov, *n.* Poitou 2/14. M. *Poïtou*, p. 2.
pees, *n.* peace 5/31. OF. *paix*.
peramours, *n.* paramour 167/24. M. *sa dame par amours*, p. 239.
perdurable, *adj.* everlasting 54/19. M. *pardurable*, p. 84. Cax. Dial. "*pardurable*: *euerlastyng*," p. 52.
perfit, *adj.* perfect 58/23. M. *parfaittes*, p. 87.
permuued, *v. past.* 3 *p. s.* changed 167/5. M. *permua*, p. 238.
pershed, *v. past.* 3 *p.* perished 113/13. OF. *perir*.
person, *n.* parson, priest 43/23. LL. *persona*. M. *la personne de l'esglise*, p. 67. Concerning this use of the French *personne* Montaiglon adds a note, p. 293: "Quoique dans tout ce chapitre *personne* soit toujours le prêtre, je ne crois pas qu'il faille y voir un sens analogue à celui de l'anglais *parson*; cela veut dire l'homme qui est au Seigneur, et par suite seulement le prêtre qui est au Seigneur." In the French text *personne* is used synonymously with *chappelain* on p. 66, and with *prestre* on p. 67: in the English text *person* is used synonymously with *preest*, p. 43, lines 23, 24.[1]
pert, *adj.* open, familiar 18/25. OF. *apert*. M. *n. appertise*, p. 29.
pesaunt, *adj.* heavy 189/9. F. *pesant*.
pete, *n.* pity 89/33. OF. *pité*.
Peytiers, *n.* Poitiers 114/6. M. *Poitiers*, p. 173.

[1] On p. 138, *person of the chirche*, l. 5, is the rendering of the French *curé*, M. p. 202; 139/24, *persone* is the rendering of *chappellain*, M. p. 203.

Peytou, Peytow, *n.* Poitou 52/14, 169/8. M. *Poitou*, p. 241.
Pharo, *n.* Pharaoh 111/9. M. *Pharaon*, p. 169.
pilled, *adj.* bald 22/27. M. *pelez*, p. 36.
pillour, *n.* pillar 93/17. M. *pillier* p. 146. (See Phrase 66.)
pistell, *n.* epistle 106/23. M. *l'espitre*, p. 163.
plater, *n.* platter 11/15, 27. OF. *platel*. M. *ung vaissel comme un plat d'argent*, and also *le vaissel d'argent*, p. 17.
plumme tre pruner, *n.* plum-tree 130/15. Cax. Dial. "*prœnier*: *plomtree*," p. 13. M. *un prunier*, p. 192.
pointes, *np.* points 33/21. M. *estaches*, p. 52.
poke, *n.* bag 80/13. Irish *poc*, AS. *poca*. M. *poche*, p. 127.
popithe, *v. pres.* 3 *p.* paint 68/22.
popped, *pp.* painted 68/10.
popped, *v. past.* 3 *s.* painted 69/15.
pore, *adj.* 86/25. (See Note to 86/25.)
port, *n.* bearing, demeanour 84/11. F. *port*.
pouere, *n.* power 70/10. OF. *pocír*, F. *pouvoir*.
powere, *adj.* poor 58/35. OF. *povre*.
poysuin, *n.* poison 59/7. M. *les poisons*, p. 92.
praye, *n.* prey 106/29. OF. *preie*.
predycatours, *np.* preachers 181/1. M. *prescheurs*, p. 258. F. *prédicateur*.
preue, *v.* prove 97/20. OF. *proever*.
Priamus, *n.* 174/2. M. *du roy Priant*, p. 249.
prime, *n.* the canonical hour, 6 a.m. 9/33, 199/21. M. *heure de prime*, p. 283.
priue, *n.* privy 24/1. M. *chambres aisées*, p. 37.
priueli, *adv.* privily, privately 24/33.
priuete, *n.* liberty, favour 119/10. M. *privelé*, p. 179.
priui, *adj.* secret 84/27. M. *privé*, p. 133.
proferes, *np.* proffers, offers 92/13. OF. *proferer*.
profitees, *np.* prophets 134/22. M. *les prophètes*, p. 197.
profyt, *n.* prophet 124/15. M. *prophète*, p. 185.
properte, *n.* character 126/28. M. *proprieté*, p. 188.
propyce, *adj.* suitable, qualified 193/16. OF. *propice*, M. *propyce*, p. 275.
prouffytees, *np.* profits, gains 196/15. OF. *profit*. M. *prouffis*, p. 279.
puissaunt, *adj.* powerful 57/7. M. *puissans*, p. 89.
punicion, *n.* punishment 49/23. M. *punicion*, p. 76.
purfiled, *pp.* embroidered, trimmed 30/15. M. *pourfillée*, p. 47.
purfiles, *np.* trimmings, embroideries 30/22. M. *pourfilz*, p. 47.
purseuant, *n.* pursuivant 159/16. (See Note to this line.)
purueie, *v.* purvey, provide 46/1. M. *pourveoir*, p. 71.
purueyed, *pp.* provided, furnished 145/17. M. *garnies*, p. 210.
puruiance, *n.* purveyance; foresight, carefulness 106/27. M. *pourveance*, p. 164.
pusaunce, *n.* power 67/11. M. *puissance*, p. 108.
putyers, *np.* debauched men, roués 174/30. OF. *putier*, a debauched man. M. *ribaux*, p. 250.

Q.

queint, *adj.* fine 38/15, 40/3. OF. *coint*, *queint*.
queint, *pp.* extinguished 36/26. AS. *ácwencan*.
queintise, queyntys, *n.* fine attire 62/13, 146/11. M. *cointises* pp. 97, 211; *p.* queintyses, 64/33.
quenched, *v. past.* 3 *p.* put out 35/16. AS. *ácwencan*. M. *estaigny*, p. 56.
quene Proues, 2/10. (See Note to this line.) AS. *cwén*, queen.
quite, *v. pres.* 1 *s.* relinquish 34/8. M. *quitte*, p. 53.
quiteth, *v. pres.* 3 *s.* requites 113/11. OF. *quiter*. M. *pp. guerredonnée*, p. 172.
quyshon, *n.* cushion 33/20 M. *quarreaulx*, p. 52. OF. *cuissin*. Cax. Dial. *coussins*: *quysshons*, p. 50.

R.

Raab, *n.* Rahab 113/1. M. *Raab*, p. 171.
Racel, *n.* Rachel, 109/7. M. *Rachel*, p. 167.
raches, *np.* hounds 43/18. AS. *ræco*. M. *grans chiens noirs*, p. 67. Cf. "redresse theyr brackes,

retches, and bloode houndes." Eneyd. 53/16.

ramageus, *adj.* wild, untamed 14/11. OF. *ramaige*, wild. M. *sauvage*, p. 22.

rampe, *n.* an ill-conditioned woman 25/20. M. *v. rampœner*, p. 40.

rancour, *n.* 53/20. M. *rencune*, p. 83.

rauysshe, *v.* ravish 174/3. OF. *ravir*.

reame, reme, *n.* realm 75/22. M. *royaulmes, royaumes*, p. 119.

rechin, *v. pres.* 3 *p.* care 60/28. AS. *récan*.

rechithe, *v. pres.* 3 *s.* careth 24/21. AS. *récan*.

reconisaunce, *n.* thanks 5/3. M. *v. recongnoistre*, p. 6.

rede, *v.* counsel, advise 14/26. AS. *rédan*.

rede, *v. pres.* 1 *s.* counsel 79/5. AS. *rédan*.

redelles, *np.* riddles 96/8. AS. *rádels* from *rédan*. See *Rede*. M. *devinaille*, p. 151.

redressed, *v. past.* 3 *s.* 103/33. M. *redressa*, p. 160.

reed, *adj.* red 168/12. AS. *réad*. OHG. *rôt*, G. *roth*, M. *rouge*, p. 240.

refeccioned, *pp.* nourished 97/33, 132/31. L. *re-facere*. M. *rassasiée, rassasiez*, pp. 153, 195.

religieux, *np.* men of holy orders 92/30. M. *religieux*, p. 145.

religiousete, *n.* religiousness 107/26. OF. *religiosité*.

remeue, *v.* remove, i.e. move 37/24. M. *remuer*, p. 59.

rennithe, *v. pres.* 3 *s.* runneth 30/7. AS. *rennan*.

rennyng, *pres. p.* running 87/6. AS. *rennan*.

renomed, renommed, *pp.* renowned 3/6, 142/28, 184/26. Cf. *renommees*: *renomed*. Cax. Dial. 40/19. M. *nommé, redoublé*, pp. 207, 262.

repentaille, *n.* repentance 156/28. M. *en repentailles*, p. 223.

repreue, *v.* reprove 102/1. OF. *reprover*.

repreued, *v. past.* 3 *s.* reproved. 194/11. OF. *reprover*.

repreuithe, *v. pres.* 3 *p.* reprove 32/6. OF. *reprover*.

rere eggis 27/17. (See Note to this line.)

rere sopers 8/24. (See Note to this line.)

resuscited, *v. past.* 3 *s.* resuscitated 125/12. M. *ressuscita*, p. 186.

reuest, *v.* clothe 49/27. M. *pp. revestir*, p. 77.

reward, *n. for* regard 148/27. M. *ne regardent à la fin*, &c., p. 123.

rewme, *n.* realm 31/1. M. *royaulme*, p. 48.

reyne, *v.* continue 70/18.

ribible, *n.* a small rebec or ribibe. OF. *rebebe*, "rebec." Godefroy. Cf.: "Al conne he pleye on giterne or *ribible*." Chaucer's Clerk's Tale, l. 32.

rightfull, *adj.* good, honourable 147/13. M. *n. preudomme*, p. 212. AS. *riht* + *full*.

riotte, *n.* dispute, disturbance 108/13. M. *riote*, p. 166.

robed, *pp.* robbed 88/15. M. *rober*, p. 138.

Roboam, *n.* Jeroboam 101/11. M. *Jeroboam*, p. 157. (See Note to this line.)

rocke, *n.* distaff 79/27. M. *une quenouille*, p. 127. "A ista held in the hand from which the thread was spun by twirling a ball below. 'What, shall a woman with a *rokke* drive thee away?'" Digby Mysteries, p. 11 (Halliwell). Cax. Dial. *Keneule*: *dystaf*, p. 32.

rondelles, *np.* rondeaux 1/16. M. *rondeaux*, p. 2.

rotes, *np.* roots 186/27. Ice. *rót*, AS. *wyrt*, G. *Wurz*. M. *racines*, p. 266.

roune, *v.* whisper 40/22. AS. *rúnian*, OHG. *rún*, G. *raunen*.

routed, *v. past.* 3 *s.* snored 81/35. AS. *hrútan*. M. *fist semblant de dormir et de ronfler*, p. 129.

rowned, *v. past.* 3 *s.* whispered 27/10. AS. *rúnian*, OHG. *rún*, G. *raunen*.

ruddy, *adj.* 166/6.

rybauudise, *n.* sexual sin 164/26. M. *ribauderies*, p. 235. OHG. *hrâpa*, prostitute.

ryot, *n.* riot, riotous living 54/11. M. *la riote*, p. 84.

S.

Saba, *n.* Shebah 122/25. M. *Sabba*, p. 183.

saie, sain, saine, sayne, *pp.* seen

18/9, 20/2, 29/23, 68/36, 165/27. AS. *seón*, G. *sehen*.

saie, *v.* assay, try 26/24. OF. *asaier*.

saieng, *pres. part.* saying 10/24, 11/3. AS. *secgan*.

Salamon, *n.* Solomon 100/18. M. *Salemon*, p. 156.

salued *v. past.* 3 *p.* greeted 19/15. M. *salua*, p. 30.

Sampson forte, 92/3. (See Note to this line.)

sauacion, *n.* salvation 53/13, 145/30. M. *sauvement*, pp. 82, 210.

sauement, sauuement, *n.* salvation 39/29, 117/26. M. *saulvement, sauvement*, pp. 62, 177.

sauerithe, *v. pres.* 3 *s.* smells 39/22. OF. *savourer*, to taste. M. *purra*, p. 61.

sauf, *prep.* save, except 25/12, 49/19, 113/13. OF. *sauf*.

saulter, *n.* psalter 137/6. AS. *sealtere*, L. *psalterium*.

scaped, *v. past.* 3 *s.* escaped 42/9. OF. *escaper*.

scarlatte, *adj.* scarlet 168/1. M. *escarlate*, p. 239.

science, *n.* knowledge 4/22, 53/17, 151/25. Note to 151/24. M. *science*, p. 5.

sclaundre, *n.* slander 35/2. OF. *esclandre*. M. *grant blasme*, p. 55.

sclaundred, *pp.* slandered 21/18. M. *diffamee*, p. 33.

sclaundres, *np.* slanders 2/27. OF. *esclandre*, M. *diffame*, p. 3.

sclender, *adj.* slender 165/29. ODutch *slinder* (Hexham). M. *plus gresle*, p. 237.

scomfit, *pp.* discomfited 55/25. M. *desconfit*, p. 86.

scorch, *v.* flay 6/14. M. *escorchier*, p. 8. Cf. "flain: *escorchicr.*" Eneyd. p. 202.

scoymous, *adj.* squeamish 155/13. From ME. *sweem* vertigo + ous. AS. *swima*, swoon.

scutis, *np.* crowns 67/8. OF. *ęcu*, OF. also, a shield; hence a name for the coin which bore that emblem. Cf. Cax. Dial. *Escutz du roy*: Scutęs of the kyng 17/32.

seche, *v.* seek 48/25, 87/8. AS. *sécan*.

secres, *np.* secrets 111/29. M. *secrez*, p. 170.

seintes, confessours 7/31, M. *des sains confesseurs*, p. 11.

sely, *adj.* simple 52/22. AS. *sélig*.

semblauntis, *np.* semblances 19/1. M. *semblans*, p. 29.

sembled, *v. past.* 3 *s.* resembled 125/31. M. *sembla*, p. 187.

sen, *conj.* since 49/23, 103/23. AS. *siððan*.

sengill, *adj.* single 31/26.

sengle, *adj.* unlined 168/2. M. *sanglé*, p. 239.

separe, *v.* separate 181/9. M. *separer*, p. 258.

seruage, *n.* servitude 111/9. M. *servaige*, p. 169.

sethe, *adv.* afterwards, since 13/15, 18/9, 52/13. AS. *siððan*.

sethe, *conj.* since 24/5. AS. *siððan*.

seure, *adj.* sure 16/20. M. *seur*, p. 26.

share, *v. past.* 3 *s.* cut 92/15. AS. *ęceran*. M. *tondit*, p. 145.

shent, *pp.* disgraced, ruined 84/8. AS. *scendan*.

shent, *v. past.* 3 *s.* spoilt 25/27. AS. *scendan*.

shette, *pp.* shut 145/24. AS. *scyttan*. M. *fermées*, p. 210.

shette, *v. past.* 3 *p.* shut 34/21. AS. *scyttan*.

shone, *npr.* shoes 190/7. AS. *sceó*, OHG. *scóh*, G. *Schuh*.

shroue, *v. past.* 3 *s.* shrived 13/14. AS. *scrifan*.

shull, *v.* shall 32/34. AS. *sculan*.

Sibille, 90/5. (See Note to this line.)

sithes, *np.* times 144/18. AS. *síð*.

slee, *v.* slay 24/7, 34/22, 57/36. AS. *sléan*.

sleuth, *n.* sloth 44/14. AS. *sláw*, slow; *sláwð*, slowness.

slough, *v. past.* 3 *p.* slew 118/13. AS. *sléan*. M. *occirent*, p. 177.

slow, *v. past.* 3 *s.* slew 59/11, 78/27. AS. *sléan*. M. *occist*, pp. 97, 125.

smouldred, *pp.* smothered 100/23. AS. *smorian*, to stifle. M. *estaingnit*, p. 156.

smyte, *pp.* smitten 204/24. AS. *smitan*. M. *feru*, p. 289.

snailes, *np.* 63/2. AS. *snægel*, M. *limas cornus*, p. 98.

sodeine, *adj.* sudden 37/23. OF. *soudain*.

solytarie, *adj.* solitary 148/1. OF. *solitaire*, L. *solitarius*. M. *seule*, p. 123.

somer, *n.* summer 31/27. AS. *sumor*.

sonde, 46/30. *See* Goddes sonde.

sonner, *adv.* sooner 53/11. AS. *sóna*.

sorugh, sorw, *n.* sorrow 1/10, 2/2, 45/27, &c. AS. *sorg*, G. *Sorge.*

sothes, *np.* truths 124/1. AS. *sóð.*

sotiłł, *adj.* subtle 79/3. M. *soubtilz*, p. 126.

sourded, *v. past.* 3 *p.* arose 100/29.

sparhauke, *n.* sparrow-hawk 14/11. AS. *spearwa*, OHG. *sparo*, G. *Sper-ling*; AS. *heafoc*, OHG. *hapuh*, G. *Habicht.* M. *l'espervier sauvage*, p. 22.

spenyng, *pres. p.* spinning 79/26. AS. *spinnan*, G. *spinnen.*

spiłł, *v.* destroy 93/10. AS. *spillan.*

spitously, *adv.* dispiteously, mercilessly 43/19.

sporte, *n.* 29/22. OF. *v. desporter.* M. *esbat*, p. 45.

statis, *np.* estates, lords 159/4. M. simply reads: *le va appeller devant tous*, p. 227. Cf.:

> Lytyl & mekyl, þe more & þe les,
> Alł þe *statis* of þe werld, is at myn renoun.
>
> Castell of Perseverance, l. 3616. (Macro Plays, p. 185. E. E. T. S.)

stere, *v.* stir 4/1, 37/24. AS. *styrian*, M. *bouger*, p. 59.

stering, *pres. p.* staring 15/23. AS. *starian.*

steriłł, *v. pres.* 3 *p.* stirs 58/15. AS. *styrian.*

sterre, *n.* star 104/28. AS. *steorra*, M. *l'estoille*, p. 61.

sterte, *v. past.* 3 *s.* started 68/34.

steuen, *see* Sette steuen *in* Phrases.

stole, *n.* stool 33/20. AS. *stól*, M. *siege*, p. 52.

stones, *np.* testicles 71/33. AS. *stán.* M. *les choses du moigne*, p. 115.

stont, *adj.* short, 4/28. Cf. "Stente, *portion, part*, Palsgrave 1530," Halliwell. AS. *stunt*, dull, foolish; *styntan*, to shorten, to blunt. M. *et si donne longue vie et courte ès choses mondaines et terriennes*, p. 5.

straue, *v. past.* 3 *s.* strove 126/1. OF. *estriver.*

straunged, *pp.* estranged 58/28. M. *estrangez*, p. 91.

strengest, *adj.* greatest 34/25. AS. *strang.*

striff, *n.* strife 20/24. M. *estrif*, p. 32.

stroied, *v. past.* 3 *s.* destroyed 62/25. OF. *destruire.*

styward, *n.* steward 193/20. AS. *stigweard.* M. *son maistre d'ostel*, p. 275.

suage, swage, *v.* assuage 14/1, 87/30. OF. *asuager.*

subgettes, *np.* subjects 185/34. M. *subgiez*, p. 265.

suerd, *n.* sword 105/30. AS. *sweord.*

suere, *v.* swear 2/31. AS. *swerian.*

suffysaunce, *n.* sufficiency 202/31. M. *souffisance*, p. 287.

suołł, *pp.* swollen 150/15. AS. *swellan*, G. *schwellen.* M. *enfflés*, p. 215.

suore, suoren, *pp.* sworn 25/1, 26/27. AS. *swerian.*

supposen, *v. pres.* 3 *p.* suppose 175/19. OF. *supposer.* M. *cuidevoit*, p. 251.

surmounted, *v. past.* 3 *s.* out-did, conquered 117/30. M. *seurmonta*, p. 177.

Surre, Sury, *n.* Syria 26/6, 83/3. M. *Suric*, *Surye*, pp. 41, 132. Cf. "Grete plente of peple out of perse & *surye*." Godeffroy of Boloyne 33/5. E. E. T. S.

Susanne, *n.* Susannah 129/2. M. *Susanne*, p. 191.

suster, *n.* sister 5/29. AS. *sweoster*, G. *Schwester.*

swałł, *v. past.* 3 *s.* swelled 37/25. AS. *swellan*, G. *schwellen.* M. *devint grosse et enflée comme une pipe*, p. 59.

swałt, *v. past.* 3 *s.* fainted 47/27. AS. *sweltan.*

swalues, *np.* swallows 102/8. AS. *swalewe*, OHG. *swalawa*, G. *Schwalbe.* M. *arrondelles*, p. 158.

swerd, *n.* sword 100/32. AS. *sweord.* M. *espée*, p. 156.

swette, *pp.* sweated 123/10. AS. *swǽtan.* M. *sué*, p. 184.

sweuene, *n.* dream, vision 48/24. AS. *swefen.*

sweuens, *np.* dreams, 43/25. AS. *swefen.*

swyne-herthe, *n.* swineherd 95/8. M. *porchier*, p. 148.

swyped, *pp.* swept 169/25. AS. *swápan.* M. *leurs chambres et leurs places estoient bien nettes*, p. 242.

symonie, *n.* simony 92/31. M. *np. symoniaulx*, p. 145.

symoniez, *np.* 92/32. (In the French text the corresponding word is *semonces*, p. 145.)

synnues, *np.* sinews 116/11. M. *les nerz*, p. 175.

T.

tache, *n.* blemish 163/7. M. *tache*, p. 233.

taches, *np.* blemishes 24/31, 32/19, 88/11. M. *taches*, p. 138.

tailez, *np.* taxes 89/32. M. *tailles*, p. 110.

taillour, *n.* tailor 15/8. M. *taillandier*, p. 23.

taste, *v.* touch 188/16. M. *taster*, p. 268.

tellen, *v. pres.* 3 *p.* tell, 176/4. AS. *tellan*. M. *disent*, p. 252.

temperithe, *v. pres.* 3 *s.* tempers 7/29. OF. *temperer*, L. *temperare*. M. *adoulcist*, p. 11.

terre, *n.* tar 68/4. AS. *teoru*.

terreyn, *n.* terrain, sphere 4/28. M. *adj. choses mondaines et terriennes*, p. 5.

testi, *adj.* testy, petulant 126/8. OF. *testu* from *teste*, the head. M. *male teste*. (See Note to 126/8.)

the, *pron.* they 46/4. AS. *hi*.

thedir, *adv.* thither 7/6, 12/26, 15/18. AS. *þider*.

thedirward, *adv.* thitherward, thither 17/25.

thies, *np.* thighs 43/19. AS. *þeoh*, OHG. *deoh*.

thifthe, *n.* thieving 60/6. AS. *þiefðe* (*þéofian*, to steal), G. *Dieb*.

thilke, *adj.* these 10/31, 70/15. AS. *þilc*.

Thobye, *n.* Tobit 102/3.

threste, *v. past.* 3 *s.* thrust 67/30. Ice. *þrýsta*.

thridde, *adj.* third 27/9. AS. *þridda*.

thries, *adv.* thrice 85/21. AS. *þriwa*.

thrust, *n.* thirst 55/10. AS. *þurst*, G. *Durst*, M. *soif*, p. 85.

tierce, *n.* the canonical hour, 9 a.m. 200/13. M. *heure de tierce*, p. 284.

to, *adv.* too, 63/3. AS. *tó*.

tobete = to beat 27/8.

tofore, *prep.* before 52/8. AS. *tóforan*.

toke, *v.* took, *for* gave 111/30. M. *bailla*, p. 170.

tortu, *n.* tortoise 15/13. M. *la tortue*, p. 24.

Towres, *n.* Tours 41/33. M. *Tours*, p. 65.

trecherye, *n.* treachery 171/11. M. *tricherie*, p. 244. Cf.:

> Si avéz fet grant *tricherie*,
> Que plus vilaine n'estuet quere.
> Vergi, 64/168.

tremeled, *v. past.* 3 *s.* trembled 46/13, 68/6. M. *trambloit*, p. 110.

trobslithe, *v. pres.* 3 *s.* troubles 58/22. M. *ils font entroblier*, p. 91.

Troians, *n.* Trojans 174/1. M. *Troyens*, p. 249.

tromper, *n.* deceiver 33/16. M. *trompeur de dames*, p. 52.

trow, *v.* believe 32/18, 35/20. AS. *tréowian*.

trow, *v. pres.* 1 *p.* believe 45/8.

trowed, *pp.* believed 19/1.

tuyes, *adv.* twice 85/21. AS. *twiwa*.

tweyn, *adj.* two 162/5. AS. *twégen*.

tyre, *n.* dress or ornament for a woman's head 41/7. OF. *atirer*, to adorn. M. *attours*, p. 64.

tyre, *n.* attire 63/20. OF. *atirer*.

tyre pynnes, *np.* 63/13. M. *espingles*, p. 99.

U.

ueleni, *n.* sin 36/10. M. *villennie*, p. 57.

uelonis, *adj.* insolent 25/21.

uiage, *n.* voyage 51/2. OF. *viage*.

uirginalite, *n.* virginality 149/15. OF. *virginalite*. M. *Dieu . . . se humilia encore plus comme descendre du ciel et daingnier prendre en son ventre virginal humanite*, p. 214.

undernam, *v. past.* 3 *s.* reproved, censured 87/34. AS. *under* + *niman*. M. *reprist*, p. 137.

undernyme, *v.* reprove, censure, 88/3. AS. *under* + *niman*. M. *reprendre*, p. 138.

undo, *pp.* undone 73/16. AS. *un* + *dón*, OHG. *tuon*, G. *thun*.

unlefull, *adj.* unlawful 49/6, 71/5. AS. *un* + *lagu*, L. *lex*, stem *leg*.

unneth, unnethe, *adv.* hardly 9/3, 67/20. AS. *uneáðe*.

uoyde, *v.* void, empty, 52/32. OF. *voidier*.

uoys, *n.* voice 11/3, 12/2, 43/12. OF. *vois*.

up-so-doun, *adj.* up-side-down 9/26. M. reads that *chiez l'autre . . . il y trouva l'arroy et le gouvernement nice et malostru*, p. 14.

V.

valour, *n.* value 13/22. M. *valeur*, p. 20.
veleni, *n.* wrong 87/32. OF. *vilainie*. M. *villain fait*, p. 137.
velenye, *adj.* vilainous 127/2. M. *n. villenie*, p. 188.
venged, *v. past.* 3 *s.* avenged 121/31. M. *vengea*, p. 182.
veniaunce, venieaunce, *n.* vengeance 49/23, 103/3. M. *vengeance, vengences*, pp. 76, 159.
venym, *n.* venom 59/7. M. *le venin*, p. 92.
vergoyne, *n.* shame 175/33. OF. *vergoigne*. M. *en paours*, p. 252.
vergoynous, *adj.* ashamed 190/4. M. *n. vergoingne*, p. 270.
verres, *np.* glasses 27/22. M. *voirres*, p. 42.
vesselī, *n.* weasel 15/16. Probably a scribal error. AS. *wesle*, OHG. *wisala*, G. *Wiesel*. M. *comme une belette*, p. 24.
virallēs, *np.* virelays 1/16. M. *virelayz*, p. 2. F. *virer*, to turn + *lai*, song. An ancient French song or ditty, in short-lined couplets of seven or eight syllables with a refrain.
vmbre, *n.* shade 114/10. M. *umbre*, p. 173.
vnauised, *adj.* unconsidered 126/25. OF. *aviser*.
vncunnynge, *adj.* ignorant 159/34. AS. *cunnan*, to know.
vnnethe, *adv.* scarcely 152/4. AS. *unēaðe*.
vouchēdsauf, *v. past.* 3 *s.* vouchsafed 135/33. OF. *vouchier*, L. *vocare*, to call; OF. *sauf*, L. *salvus*.
voyde, *v.* avoid 176/14. OF. *esvuidier*.
Vrie, *n.* Uriah 99/1. M. *Uries*, p. 154.
Vriis, *n.* Uriah's 57/35.
vsen, *v.* use; are accustomed 2/31. OF. *user*.
vyoled, *v. past.* 3 *s.* violated 75/20. L. *violare*. M. *efforçoit femmes*, p. 119. Cf. Cax. Dial. *A fourceurs de femmes: Rauisshers of wymmen*, p. 43.

W.

waloped, *v. past.* 3 *s.* galloped 199/23. F. *galoper*. Cf. AS. *gehlēapan*, OHG. *giloufen*, OFlemish *walop*, gallop. Eneyd. waloppe: *galoper*, p. 213. *Also*, "Ther rode A gret stour, *waloping* ful stronge." Romans of Partenay, l. 4827, ed. Skeat, 1866. M. *chevaucha à nuitée*, p. 213.
wanne, *v. past.* 3 *p.* won 8/5. AS. *winnan*, G. *gewinnen*.
watches, *np.* watchers 173/13. AS. *wacian*. M. *aguetteurs*, p. 248.
waxe, *v. past.* 3 *s.* waxed, grew 18/15. AS. *weaxan*, G. *wachsen*.
wche, *n.* a hutch or cupboard? Cf. Cax. Dial. "En vostre *huche* ou escrijn: In your *whutche* or cheste," p. 8.
wedues, *np.* widows 92/33. AS. *widuwe*, OHG. *wituwa*, G. *Wittwe*, L. *vidua*.
weduhode, wedwhode, *n.* widowhood 163/12, 164/1. M. *vefvage, vefveté*, pp. 233, 234.
weldoinge, *n.* 3/7. M. *biens faiz*, p. 3.
wele tached = well dispositioned 18/31. M. *de doulces manières*, p. 29.
wel named = of good repute 12/14. AS. *wel, nemnan*. M. *renommée d'estre preude femme*, p. 19.
wende, *v. past.* 3 *s. and* 1 *p.* thought 13/11, 21/11, 33/15, &c. AS. *wénan*.
wene, *v. prcs.* 1 *s.* believe 38/34. AS. *wénan*. M. *pense*, p. 60.
wenen, *v. pres.* 3 *p.* ween, think 57/25. AS. *wénan*.
went, *v. past.* 3 *s.* thought 151/26. AS. *wénan*. M. *cuida*, p. 217.
wenyng, *n.* weening, thinking 18/4. AS. *wénan*, to think.
were, *v.* wear 31/15. AS. *werian*.
wered, *v. past.* 3 *p.* wore 63/3. AS. *werian*.
werned, *pp.* warned 31/19, 35/10. AS. *wearnian*, OHG. *wernen*, G. *warnen*.
werre, *n.* war 14/22, 30/20. AS. *werre*, OHG. *werra*, quarrel, G. *verwirren*, to disorder, OF. *werre*, F. *guerre*.
wete, *v.* know 24/34, 26/32, 56/16. AS. *witan*.
weting, *n.* knowing, knowledge 22/30, 26/27. AS. *witan*. M. *le sceu*, p. 36.
wetithe, *v. imperative*, know (ye) 31/6. AS. *witan*.
wexinge, *n.* growth 49/3. AS. *weaxan*. M. *croissement*, p. 75.

whedir, *conj.* whether 18/28. AS. *hwæper.*

wherthorugh, *adv.* wherethrough, through which 45/28. AS. *hwǽr, purh.*

wipse, *n.* wisp 21/35. Cf. G. *Wisch, Strohwisch.* M. *un petit bouchon,* 21/35.

withsaye, *v. pres.* 1 *s.* forbid 185/11. AS. *wiðsæggan.* Cf. "his byddyng to *with-seye.*" Secrees of old Philosoffres, l. 1109. E. E. T. S.

wode, *adj.* mad, demented 6/21, 27/24, 41/4. AS. *wód.* M. *je enraigay, demoniacles,* pp. 8, 64.

wol, *v. pres.* 3 *p.* will 34/34. AS. *willan.*

wolues, *np.* wolves 53/21. AS. *wulf,* G. *Wolf.* M. *bueſs ne bestes sauvaiges,* p. 83.

woned, *v. past.* 3 *p.* dwelt, lived 20/27. AS. *wunian,* G. *wohnen.* M. *demeuróunt,* p. 32.

wormes, *np.* 105/6. AS. *wyrm.* M. *cirons,* i.e. flesh-worms, p. 161.

wost, *v. past.* 3 *s.* knew 6/13, 46/28. AS. *witan.* M. *sceut,* p. 8.

wote, *v. pres.* 3 *s.* knows 5/14. AS. *witan.* M. *scet,* p. 6.

wote, *v. pres.* 2 *p.* know 19/26. AS. *witan.* M. *savés,* p. 31.

woxe, *pp.* grown 114/11. AS. *weaxan.*

wratthed, *v. past.* 3 *s.* became wrathful 20/28. AS. *wráð,* wroth. M. *se va courrouscier,* p. 32.

wratthinge, *n.* angering 24/34.

wreton, *pp.* written 99/11. AS. *writan.*

writhed, *v. past.* 3 *s.* twisted 21/35. AS. *wriðan.*

wrother, *adv.* angrier 22/3.

wulle, *n.* wool 191/21. AS. *wull,* OHG. *wolla,* G. *Wolle,* M. *laine,* p. 272.

wynning, *n.* gain 20/15. AS. *winnan.* M. *gaaîn,* p. 32.

wysshe, *v. past.* 3 *s.* washed 131/27. AS. *wascan.* M. *lava,* p. 194.

wyst, *v.* knew, 19/2. AS. *witan.*

Y.

yalde, *v. past.* 3 *s.* yielded 102/15. AS. *gieldan.*

yate, *n.* gate 87/18. AS. *geat.*

yborn, *pp.* born 106/21. AS. *beran,* OHG. *beran,* G. *gebären.*

ybrent, *pp.* burnt 103/14. AS. *bérnan.*

ydo, *pp.* done 109/15. AS. *dón.*

Y doute me = I fear 145/32. M. *me doubte,* p. 211.

ye, yee, *n.* eye 17/23, 18/14, 57/22. AS. *éage.*

yede, *v. past.* 1 *s. and* 3 *s.* went 3/22, 6/18 &c. AS. and OHG. *gán,* G. *gehen,* E. *go.*

yeerde, yerde, *n.* wand, rod, 98/2, 111/30. AS. *gierd,* OHG. *gartia,* G. *Gerte,* M. *la verge,* pp. 153, 170.

yef, *conj.* if 2/18, 10/4 &c. AS. *gif.*

yefte, *n.* gift 5/11. AS. *giefu.*

yeftes, *np.* gifts 79/15. AS. *giefu.*

yelde, *v. past.* 3 *s.* yielded, rendered 93/11. AS. *gieldan.* M. *rendit,* p. 145.

yeue, *v.* give 2/28. AS. *giefan.*

yeuen, *pp.* given 59/7. AS. *giefan.*

ynamed, *pp.* named 120/3. AS. *nemnan.*

ynow, *adv.* enough 79/25. AS. *genóh,* G. *genug.*

yode, *v. past.* 3 *s.* went 9/1, 22/18, 46/23.

yolde, *pp.* yielded 113/20. AS. *gieldan.*

yongthe, *n.* youth 169/9. AS. *géogup,* youth, *géong,* young. M. *juennesce,* p. 241.

youen, *pp.* given 109/23.

yprisoned, *pp.* imprisoned 113/26. OF. *enprisoner.*

yrous, *adj.* hasty, hot-tempered 74/30. OF. *ire,* anger. M. *pervers,* p. 118.

ysowen, *pp.* sown 144/29. AS. *sáwan,* OHG. *sajan,* G. *säen.*

PHRASES AND PROVERBS.

These Phrases may serve to show where the English has borrowed the French idiom, as Nos. 84, 135, &c., and may be taken as aphorisms expressive of medieval conceptions on various subjects. Eating and fasting are treated of in Nos. 57, 75, 101, &c.; the nature of woman and the worth of good women in 116, 122, &c.; education in 30; and the upbringing of children in 126, 131. Those who wish to find more examples should consult the epitomized chapters at the beginning, and the Index at the end, of this volume. (J. M.)

1. A good pece of wyne: a good vineyard. 88/18. M. *une pièce de ringne moult bonne*, p. 138.

2. A gret ladi dede of her hode and bowed her ayenst a taillour: a great lady took off her hood and bowed to a tailor. 15/6. M. *si osta une grant dame son chapperon et se humilia encontre un taillandier*, p. 23.

3. All comithe but of veance and custume. 116/22. M. *tout chiet par coustume et par usaige*, p. 176. (See Phrase 129.)

4. Almost oute of her self for anger. 20/11. M. *toute forcennée*, p. 31. Cf. mad & beside herself: *forcenee*, Eneyd., p. 201. Oute of theyr wyttes: *ebetees de leur sens*, p. 190. Besyde hymself: *hors du sens*, p. 196.

5. And therfor, in olde Englisshe, it is saide that "so ofte goth the potte to water, that atte the laste it comethe broken home". 90/18. M. *Et pour ce dit le saige que dès vij. ans vient eaue à fin, c'est-à-dire que tant va le pot à l'eaue que le cul en demeure*, p. 141. (See Phrase 112.)

6. And therfor y rede you be curteys and humble to gret and smale, and to do curtesie and reuerence, and to speke hem faire, and to be meke in ansuere to the pore, and thei wol praise you, and bere forthe of you good worde and good fame more than wolle the grete that ye make curtesie to. 14/26. M. *se vous monstrés vostre courtoisie aux petits et aux petites, c'est de leur faire honneur et parler bel et doulcement avec eux et leurs estre de humbles responses; ceulx vous porteront plus grant louange et plus grant renommée et plus grant bien que les grans*, p. 23.

7. An hundred tyme were it beter to bete the childe thanne for to curse hym at any time. 108/16. M. *il vauldroit mieulx cent foiz batre ses enffans que les mauldire une seule foiz*, p. 166.

8. As good is he that herithe and understondithe not, as he that huntithe and takithe not. 7/20. M. *autant vault celui qui oit et riens n'entent comme celluy qui chasce et riens ne prent*, p. 10. (See Phrase 11.)

9. As hym lust: as he listeth, as he will. 4/28. M. *comme il luy plaist*, p. 5.

10. As it were to putte fere in flexe. 25/5. M. *elle alumera le feu*, p. 39.

11. Asmoche is he worthe that huntithe and takithe not as he that herithe and vnderstondith not. 17/31. M. *autant vault celluy qui oit ses riens n'entant comme celluy qui chasse et riens ne prent*, p. 28. (See Phrase 8.)

12. As saithe Salamon, that there may be no good woman nor trewe of her body and she be drunken: as Solomon says, no woman can be good and chaste if she be drunken. 116/13. M. *Dont Salemon dist que de xx. femmes une qui seroit yvrongne ne pourroit mie estre preude femme au long aler*, p. 175.

13. As the nightyngales, as longe as they be amerouses, they synge plesauntly day and night; and whanne they haue reioysed thaire amerous desyre and plesaunces, thei make abace melodye, for thei synge no more. 156/28. M. *Quant le rossignol a joy de ses amours, il suble*, p. 224. (See Note to p. 156, l. 28.)

14. A woman may not wel shewe gretter loue vnto her husbonde, thanne forto loue his children of another wyff. 122/6. M. *plus grant semblant d'amour ne puet-elle monstrer à son seigneur que amer ses onffans d'autre femme*, p. 182.

15. A woman that takithe yeftes of ani man, sekith her selff. 79/14. Incorrectly translated, the French reading, *femme qui prent se vent*, p. 126.

16. A woman whiche is amerous shalle neuer sette her herte to God. 174/17. M. *femme bien amoureuse n'aura ja parfaitement le cuer en Dieu*, p. 250.

17. Beter is the frende that prikithe, than the flatour that oynteth. 128/29. M. *Plus vault amy qui point que flatteur qui oint*, p. 184.

18. Better men of theyr persones. 179/30. M. *meilleurs de leurs personnes*, p. 256.

19. Bi faire or be force: by fair means or foul. 6/34. M. *par beau ou par laist*, p. 9.

20. But now atte this day, and that is pitee, there be mani that bere gret blame, and neuer the latter yet haue they gret worshipe. 161/12. M. *Mais, Dieu mercy, aujourdhuy l'on porte aussi bien honneur aux blasmées comme aux bonnes*, p. 230.

21. But that worde that she saide, peraventure, made the deuell to take fote to tempte her, and enharded hym to speke to her: but that word "peradventure" gave the devil ground to tempt her and encouraged him to speak. 56/34. M. *la simple response de par aventure, que l'ennemi trouva en elle, lui donna pié de parler plus largement et de plus la tempter*, p. 88.

22. But true mariage is ordeined be God in the plesaunce betwene man and woman, is withoute dedly synne. 164/28. M. *en l'euvre de mariage qui est euvre commandée de Dieu, n'a point de pechié mortel*, p. 235.

23. Caute the feuers and gret sickenesse: caught fever and great sickness. 6/8. M. *la fièvre le prist et fut malades*, p. 8.

24. Come againe into her witte: came again to their right senses. 41/28. M. *ilz revindrent en leurs sens*, p. 64.

25. Coniured the sowle in the name of God to hell, and shew what stinke and what turment that was and brenninge. 12/27. M. *si la conjura de*

par Dieu et en fit requeste à Dieu qu'il lui plenst leur demonstrer pourquoy cette pueur et ce turment estoit, p. 19.

26. Crie hem mercy: cry them mercy. 44/20. M. *leur criast mercy*, p. 69.

27. Dethe lyeth under the delites, as the fyashe that takithe his bayte upon an hoke. 59/4. M. *la mort gist dessoubz les delices, aussi comme le poisson qui prent l'æim par la viande qui y est atachée, et c'est la mort*, p. 92.

28. Dredfull day: i.e. the last day. 59/1. M. *grant jour espoventable*, p. 92.

29. Euer beting her eyelyddes togedre: ever beating her eyelids together. 16/22. M. *avoit le regart bien vertilleux*, p. 26.

30. Eueri woman it is the beter that canne rede and haue knowinge of the lawe of God. 118/34. M. *quant à lire, toute femme en vault mieulx de le sçavoir, et cognoist mieulx la foy*, p. 178.

31. Euery woman, mayde, or wydowe, may wel bete her self with her owne staf. 176/29. M. *toute femme à marier, soit pucelle ou vefve, se puet bien batre de son batón mesmes*, p. 253. (See Phrases 68, 92.)

32. Excesse and gromandise in etyng and drinkinge werithe ayenst the body and the soule. 115/12. M. *le trop gourmander et le trop mengier, fors és heures deues, et aussi le trop boire guerroye le corps et l'âme*, p. 174.

33. Fall what woll fall: come what come may. 37/21. M. *laysiez advenir ce que advenir pourra*, p. 59.

34. Ferme behauing. 15/30. M. *de bel maintien, et fermes*, p. 25.

35. Foles that are brayne sik: brain-sick fools (i.e. crazed folk). 20/25. M. *gens folz qui ayent male teste*, p. 32.

36. For euery day lyke to ether is thinge comune, it is selden praised. 142/5. M. *car chose commune n'est point prisée*, p. 206.

37. For there be such men that lyethe and makithe good visage and countenaunce to women afore hem, that scornithe and mockithe hem in her absence. 3/18. M. *Car le monde est moult dangereux et moult envyeulx et merveilleux; car tel vous rit et vous fait bel devant qui par derrière s'en va bourdant*, p. 4. (The first clause of the original does not appear in our translation.) (See Phrase 123.)

38. For there is no beauute nor nobelnesse that is pere to good maneres. 17/10. M. *car nulle beauté ne noblesce ne s'apareille, ne passe bonnes meurs*, p. 27. (See Phrase 73.)

39. Forto holde lowe youre fleshe. 10/3. M. *pour mieux donter votre chair*, p. 14.

40. Fro point to point. 43/28. M. *de point en point*, p. 68.

41. God is this day as mighti and as debonayre as he was euer here before vnto hem that deserue it. 125/13. M. *Dieux est aujourd'uy aussy puissant et aussy debonnaire comme il estoit lors à ceulx qui le serviront*, p. 186.

42. Her housholde yede to not: their household came to nought. 35/25.

M. *et en perdirent aussi comme tout leur bien et leur bon mesnage*, p. 56. (See Phrase 151.)

43. He sent her .ij. children, whiche were yborn atte one tyme. 106/20. M. *Dieu . . . li donna ij. enffans en une ventrée*, p. 163.

44. He shalle take her in hate. 182/6. M. *il la prendra en hayne*, p. 250.

45. He stode upon the point to be disworshipped. 120/34. M. *il eust esté déhonté*, p. 181.

46. He that humbelith hym most, is more highed with God. 20/19. M. *qui plus se umilie plus s'essaulce*, p. 32. (See Phrase 139.)

47. High herted. 19/31. M. *de haultain couraige*, p. 31.

48. Hit is not of newe, how that a woman can not kepe secretely that whiche men sayen to her in counceylle. 204/2. M. *ce n'est pas nouvelle chose que femme saiche bien tousjours celler les choses que l'en lui dit*, p. 288.

49. I bethought me. 2/12. M. *il me va lors souvenir*, p. 2.

50. I merueyll me not. 172/10. M. *je ne me merveille pas*, p. 247.

51. In lyke wyse as the shafte is departed fro the bowe, must take her flyght and cours, and neuer cometh ageyne to the bowe tyll it haue smyte somme thynge, Soo is the word whiche yssued out of the mouth, it may neuer be put in-to the mouthe ageyne, but that it shal be herd, be it good or euylle. 204/22. M. *aussy comme la sayette part de l'arc cordé, et, quand elle est partie, il convient qu'elle preingne son bruit, ne jamais ne reviendra à la corde jusques à tant qu'elle ait feru quelle chose que ce soit, tout aussi est-il de la parole qui ist de la bouche, car puis qu'elle est yssue elle n'y puet rentrer qu'elle ne soyt ouye et entendue, soit bien, soit mal*, p. 289.

52. In somer it were beter awey, for flies hidethe hem therinne; and therfor y praise not the arraye nor that nouelte in a pore man: in summer it were better dispensed with, for flies hide in it; and therefore I cannot praise such a dress or novelty with a poor man. 31/30. M. *en esté les puces s'y mucent, et pour ce je ne prise riens la nouveaulté ne telle cointise*, p. 49.

53. In the other world. 170/22. M. *en l'autre siècle*, p. 243.

54. In the plaine strete. 126/1. M. *en plainne rue*, p. 187.

55. In the tyme of his werre. 14/22. M. *au temps qu'il se povoit armer*, p. 22.

56. It boted not. 66/5.

57. It is a blessed thinge to faste, for the more harme it dothe the faster, the more is the merit, and of gretter valour. 13/20. M. *Sy est une moult sainte chose; et, de tant comme le jeuner fait plus de mal à la teste et au corps, de tant est la jeune de plus grant merite et de plus grant valeur*, p. 20.

58. It is a gret perill after ye loke, for whanne that two vices be sette one ouell delite, gladly they bringe her maister into temptacion. 58/11. M. *Car moult est perilleux le touchier après le regard, quand les deux vices se consentent de mauvaise volenté*, p. 90.

59. It is no nede that al that men sayn be trouthe. 199/5. M. *il n'est pas mestier que tout ce que l'en dit soit vray*, p. 283.

60. Kepe clene. 11/13. M. *tenir nettement*, p. 17.

61. Kiste away his herte: cast away his heart. 9/10. M. *mist son cuer ailleurs*, p. 13.

62. Lough hem to scorne: laughed them to scorn. 40/26. M. *se rioyent et jengloyent d'eulx*, p. 63.

63. Made hem gret chere. 16/13. M. *les honnourèrent et festoyèrent*, p. 25. (See Phrases 111, 135.)

64. Made her queint, and arraied her selff in clothes of golde. 88/32. *se cointit de draps d'or*, p. 139.

65. Made slee her husbonde: had her husband slain. 57/36. M. *comme de faire tuer son chevalier*, p. 90.

66. Maister pillour of the halle: master pillar, &c. 93/17. M. *maistre pillier de la sale*, p. 146.

67. Mani woman farithe as the femall of the wolff, that chesithe to her make the foulest wolff of all that ben in the wode. 82/9. M. *aucunes femmes ressemblent à la louve, qui eslit son amy le plus failly et le plus lait*, p. 130.

68. Many men for anger betithe hym selff with his owne staffe, and sekithe hym sorw from day to day: many a man, through anger, beats himself with his own staff, and finds sorrow from day to day. 54/11. M. *aucunes gens par leur grant yre et convoitise se bastent de leurs bastons mesmes et se pourchassent de jour en jour peine et ennuy*, p. 84. (See Phrases 31, 92.)

69. Men that canne skill of the worlde: men who know the world; men of the world. 34/14. M. *gens qui scevent du siècle*, p. 53.

70. Moche maugre haue she of us that will not tell of good felawship: much ill-will shall she have, &c. 33/4. M. *Honnie soit elle qui ne dira verité par bonne compaignie*, p. 52.

71. No woman vnwedded shalle not sette her loue vpon no man of lower or lasse degree than she is of. 178/7. M. *je ne vueil point qu'elles ayent nulle plaisance à nulx mendres d'elles, c'est assavoir que toute femme à marier n'ayme nul qui soit mendre que elle*, p. 254.

72. Now atte this day the charitee and holy seruice of women is right thinne ysowen. 144/29. M. *aujourdui la charité et le saint service des femmes est bien cler semé en cest monde*, p. 209.

73. No worldely plesaunce and worshipe may not apparage to goodnesse, and in especiall to humilite: no worldly delight or honour can vie with goodness and especially with humility. 19/33. M. *il n'estoit nul honneur ne nul bien terrien qui s'acomparaige à bonté et à bonnes meurs, et par especial à l'umilité et à humblesce*, p. 31. (See Phrase 38.)

74. Of honest and good lyf cometh euer a good ende. 194/27. M. *de bonne vie bonne fin*, p. 277.

75. Onis vpon the day to ete and drinke, it is angelik; and .ij. tymes it is the lyff of man and woman; and for to ete ofte tymes after the fleshely appetite, it is the holy (i.e. wholly) lyff of a beste. 116/19. M. *Car une foiz mengier est vie d'ange, et ij. foiz est droite vie d'omme et de feme, et plusieurs fois mengier est vie de beste*, p. 176.

76. Oure couenable after the tyme of the yeere: hour proper to the time of the year. 9/33. M. *heure convenable, selon le temps*, p. 14.

77. Oute of a gentiſſ herte shulde neuer come velenye word' ne dede, for by chidynge is knowe the gentil from the vilanie, that spekithe it with his mouthe. 127/1. M. *Car au tencier l'en congnoist les gentilz de avecques les villains, car cellui est villain qui de sa bouche dist villenie*, p. 188.

78. Oute of loue spryngen and' comen to many thoughtes, and' Melancolye. 180/18. M. *en amours a trop de merencolies*, p. 257.

79. Parties orientys. 122/26. M. *de vers Orient en Jherusalem*, p. 183.

80. Praied hem of loue: besought them for love. 2/16. M. *prioient d'amours*, p. 2.

81. Praied of loue. 33/7. M. *priée d'amours*, p. 52.

82. Praising and thanking is seruice of aungeles. 5/11. M. *rendre graces et louenges est service et le mestier des anges*, p. 6.

83. Puissant woman. 11/13. M. *une bourgoyse moult puissant*, p. 18.

84. Put her estate and' worship in this balaunce. 180/13. M. *je pense que dame ne damoyselle mariée ne autre femme d'estat ne mettra jà son honneur ne son estat en tel party ne en telle balance*, p. 257.

85. Reson that shulde gouerne a'Y. 58/16. M. *raison . . . qui doit le cueur et la fenestre gouverner*, p. 91.

86. Sele sus table; seyle sus table, 27/18, 19, 27, 28. In M. the expressions are *Saul sur table*, p. 42, for our "sele sus table", and *Sel sur table*, p. 43, for our "seyle sus table".

87. Sette a colt in aumbling ringes, he wiſſ use it whiles thei aren on. 9/17. M.

Mettez poulain en ambléure,
Il la tendra tant comme il dure, p. 13.

88. Sette steuen. 6/3, "to fix time for the performance of anything. To *set steuen* was a very common phrase." (T. W.) M. *mistrent aux deux chevalliers certaines heures*, p. 7. In Chaucer's Knight's Tale, l. 666, we read

"For al-day meteth men at unset stevene."

89. She beleuid for to haue pareiſſ to God. 61/26. The French is different. M. *elle vouloit estre pareille à Dieu*, p. 96.

90. She denied not to come: she deigned not to come, i.e. would not come. 85/22. M. *et oncques n'y daigna venir*, p. 135.

91. She had be beter that she hadde none hondes: it had been better for her had she had no hands. 58/9. M. *il vaulsist mieux que elle n'eust eu nulles mains*, p. 90.

92. She had bete her selff with her owne staffe. 21/15. M. *elle s'estoit batue par son baston mesmes*, p. 33. (See Phrases 31, 68.)

93. She wolde she had be stiſſ: she wished she had kept silent. 32/24. M. *La dame . . ama mieux ne avoir jà parlé*, p. 51.

94. Smalle thoughtes. 182/31. M. *menus pensiers*, p. 260.

95. So it befeſſ that he had waged batalle ayenst another knight: it

befell that he had engaged to fight with another knight. 120/29. M. *Sy advint que il eust à faire ung gaige de bataille encontre un autre*, p. 181.

96. Sori loue haue she. 33/9. M. *Honnie soit elle*, p. 52.

97. So that the childe of one fader and of one moder be not of one condicion, but they loue and desire eche contrarie unto other. 106/31. M. *Et ainsi ne sont pas les enffans d'un père et d'une mère d'une manière; car les uns aiment un mestier et une manière de oeuvre et les autres une autre*, p. 164.

98. So youre countemaunce shal be most ferme and sure; for thei that lokithe bak, and ar ofte stering with the hede, ar ofte scorned & mocked. 15/21. M. *si en tendra l'en vostre estat plus seur et plus ferme, car l'on se bourde de celles qui se ligierement brandellent et virent le visaige çà et là*, p. 24.

99. Squier come from a uiage that he hadde ben atte: squire came from a voyage on which he had been. 51/2. The French is different. M. *l'escuier, qui l'amoit par amours, vint d'un voyaige et d'une armée où il avoit esté*, p. 78.

100. Strengest hore: greatest whore, 34/25. M. *la plus pute*, p. 54.

101. Synne is not all in moche etinge, but in the delite of sauour of the mete. 59/2. M. *pechié n'est pas du tout à trop mengier, mais au delit de la saveur de la viande*, p. 92.

102. Tendir witte. 2/8. M. *de sens desgarnies*, p. 2.

103. That good lady made his pays (i.e. peace) vnto the kinge. 121/33. M. *celle bonne dame lui fist s paix*, p. 182.

104. That is to wete. 170/29. M. *c'est-à-dire*, p. 243. (See Phrase 105.)

105. That is to wete. 179/29. M. *c'est assavoir*, p. 256. (See Phrase 104.)

106. That y was nigh wode for fere: so that I was nearly mad for fear. 6/20. M. *que a pou que je n'enraigay*, p. 8.

107. The deuell arraye her onis, and be her merour, for because she makithe us euery day in use and to abide after her. 45/9. The French text is greatly different: *Mal mirer lui envoit Dieux, qui tant de fois nous fait icy muser et attendre*, p. 70.

108. Thei raught neuer: they never cared. 2/20. M. *ne faisoyent-ilz compte*, p. 3.

109. Thei saide they wolde drawe cutte (i.e. draw cuts or lots). 34/6 M. *Nous en jouerons au court festu* (i.e. *Nous tirerons au court fétu, ou bien, Nous tirerons à la courte paille*). The French refers to the old practice of drawing lots by means of short straws (*fétus*) of unequal length held between the index finger and the thumb. The tips of the straws were presented to the persons concerned, who each *drew* one, and thus decided the winner. The practice is seldom seen nowadays. Peasants will sometimes arrange by this means which one among them shall pay for their litre of wine.

110. Thei . . . were chastised that thei dede naught as they were wont. And he and his wyff thanked God of her auicion that he sent hem, that thei might amende hem. 44/25. The French text is somewhat different: *dès là en avant il* (i.e. *le chevalier*) *se chastia, et mercièrent, lui et sa femme, nostre Seigneur, de leur avoir demonstré celle demonstrance*, p. 69.

111. The lady . . . maade to hym better chere. 168/13. M. *la dame lui fist bonne chière*, p. 240. (See Phrases 63, 135.)

112. "The potte may goo so longe to water, that atte the laste it is broken." 82/18. M. *tant va la cruche à l'eaue que le cul y demeure*, p. 130. (See Phrase 5.) It is in Handlyng Synne, the Ayenbite of Inwyt, &c.

113. The praisinge of hem that loue worshippe and trouthe shulde euermore be had in rememberaunce as they haue deserued, 156/6. M. *et ne doit l'en point taire le bien de ceulx qui l'ont desservy*, p. 222.

114. There is no man wotithe the fortunes nor auentures cominge, or what shall befall. 104/9. M. *nul ne scet qui à l'ueil pent, ne nul ne se doit esmerveillier ne esmaier des fortunes ne des tribulacions à soy ne à ses voysins*, p. 160.

115. There is none euell dede but that it is ponisshed other ferre or nigh: there is no evil deed not punished sooner or later. 90/2. M. *il n'est mal que une foyz ne soit pugni, ou au loing ou au près*, p. 141. (See Phrases 117, 118.)

116. There is no thing beter thanne a good woman. 163/16. M. *Nulle chose n'est si noble que de bonne femme*, p. 234.

117. There nys no good dede but it be quitte: no good deed is unrequited. 13/20. M. *il n'est nul bien qui ne soit mery*, p. 20. (See Phrases 115, 118.)

118. Ther shall no good dede nor good lyff [go] vnrewarded, nor no wickednesse vnponisshed. 165/16. M. *il n'est nul bien qu'il ne soit mery ne nul mal qui ne soit pūgni*, p. 236. (See Phrases 115, 117.)

119. The soule whan he comithe from bapteme: the soul when it comes from baptism. 11/30. M. *l'ame quant elle vient des fons de baptesme*, p. 17.

120. The synne of the fader and moder is noyous to the children, as ye haue herd tofore. 101/27. M. *car le pechié du père et de la mère nuist aux enffans, si comme vous avez ouy que le saint homme le dist à la royne de son seigneur*, p. 158.

121. The wise man saithe that no thinge shulde be touched that may hurte the soule. 58/13. M. *pour ce dist le saige en la sapience que l'en se doit garder de touchier à delit dont le cuer soit blescié ne l'âme*, p. 91.

122. The woman, of nature shulde be pitous moche more thanne the man, for the man is of more of harde corage than the woman. 136/14. M. *femme de sa nature doit estre plus doulce et plus piteuse que l'omme. Car l'omme doit estre plus dur et de plus hault couraige*, p. 200.

123. The world is hard to knowe, and moche merueyllous. 171/16. M. *pour ce est le siècle moult fort a congnoistre et moult merveilleux*, p. 244. (See Phrase 37.)

124. They be lykly to bere children. 16/2. M. *elles sont taillées de porter ligniée*, p. 25.

125. The yonge tendir flesshe, whanne it is chaufed, it is esy to be tempted. 79/3. M. *la char qui est jeunne et gaye est aisiée à tempter*, p. 126.

126. This is a good ensaumple to putte yonge children vnto the scole, and to make hem bokys of wisdom and of science, and bokes of vertu and profitable ensaumples, whereby they may see the sauement of the soule and

of the body by the ensaumples of good leninge of the holy faderes before us, and not forto studie in the bokis that speke of loue fables, and of other wordely vanitees. 118/18. *Et pour cest exemple et les autres est bonne chose de mettre ses enffans juennes à l'escolle et les faire apprendre ès livres de sapience, c'est-à-dire ès livres des saiges et des bons enseignemens, où l'on voit les biens et le sauvement du corps et de l'ame, et en la vie des pères et des sains, non pas les faire apprendre ès livres de lecheries et des fablês du monde*, p. 178.

127. Tolde her counsaile eche to other: told their counsel each to the other. 6/3. M. *se descouvrirent l'une à l'autre*, p. 7.

128. True loveris hert. 2/3. M. *le vray cuer de loyal amour*, p. 2.

129. Usage makithe custume. 9/16. M. *tout ne chiet que par accoutumance et à l'usaigier*, p. 13. (See Phrase 3.)

130. Veyne glorie of the worlde. 53/16. M. *la vainne gloire du monde*, p. 82.

131. Vnto our children we must hyde nothynge. 172/14. M. *à nos enffans nous ne devons riens celer*, p. 247.

132. Well borñ. 16/7. M. *moult bien nées*, p. 25.

133. Wene ye to doo me to byleue . . .? 182/34. M. *me cuidiez-vous faire acroire*, p. 260.

134. Wered the hayre: wore hair-cloth. 48/25. M. *vestoit la haire*, p. 75.

135. "What chere". 80/31. M. *et lui demanda quelle chière il faisoit*, p. 128. (See Phrases 63, 111.)

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